

HERITAGE

**CHURCH - STATE
SEPARATION AND
THE FUTURE OF
CATHOLIC POWER
IN AMERICA**

**By
Paul Blanshard**

MARCH 1961

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March 1961

STUART P. GARVER, Editor

Volume 22

No. 3

contents

EDITORIAL:

- The Way of Jesus With A Basin 4

ARTICLES:

- Church-State Separation and the Future of Catholic Power .. 9
Paul Blanshard
- The Ultimate Purpose of the Church 14
G. Campbell Morgan
- The Organization of the Church of Rome 19
Rev. Francis J. Kieda
- A Comparison of Roman Catholic and Protestant Missions .. 22
Dr. Hubert Reynhout
- A Lamp to Mine Anointed 27
Robert Fortier

FEATURES:

- Letters to the Editor 2
- Washington, D. C.: Anything Ominous? 6
- Vatican City: Ecumenicity 7
- On the Home Front 26
- "Newscope" 30

I must have God!

I couldn't walk this thorny way
With stone beneath and cloud above,
Or meet the struggle of each day
Without His love.

I must have God!

I couldn't stand the hours at night
Or troubled day with all its length,
Or overlook what others say
Without His strength.

I must have God!

I couldn't share the grief of those
Who need my help along life's way,
Or comfort one in need of peace
Unless I pray.

—*The Doorway to Heaven*

by Inez Kemper

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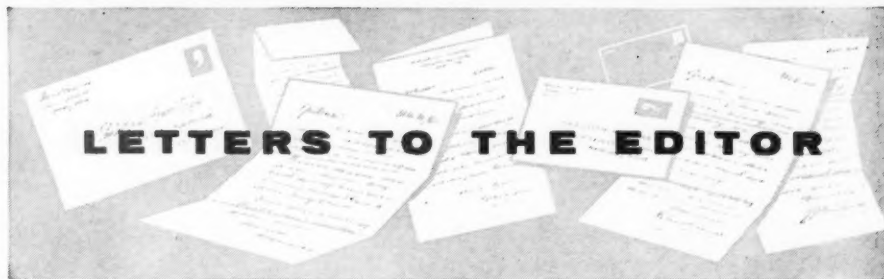
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An Unwarranted Mistake

Copy of letter sent to subscriber
to **CHRISTIAN HERITAGE**

The Most Reverend Robert J. Dwyer
Bishop of Reno

Dear Friend:

While you must receive many begging letters, it probably isn't often that you receive one from an American Bishop. As a Bishop, I realize that your first obligation is to your home parish and diocese, and that your demands there multiply each year.

For that reason, I would not write to you if our situation were not so unique. The Catholic Diocese of Reno covers the whole State of Nevada, is the largest in area in the United States and the most thinly populated. Larger, for instance, than New York State and all the New England States together, it has about one Catholic for every five square miles. Our priests and Sisters are few, and there are just five Catholic schools.

Our people here are very generous, but in most places there are not enough of them to support their parish—much less a school. Rather, they have to turn to their Bishop for help.

We are not asking for churches and school buildings. The problem is much more elemental than that. We urgently need help for our Sisters—not the teaching Sisters you see in your schools, but Missionary Sisters—Catechists to go out to the people to teach religion, prepare little children for the Sacraments, and render what social service they can. From their centers they go daily in pairs, traveling as much as 150 miles to do their work.

The vital need to carry on this work has caused me to write to you, that, and the knowledge that Our Lord will not be outdone in generosity. He will reward you a hundred-fold. We are preparing now for our

All Souls Novena, in which you may include your beloved dead. Merely send in the enclosed slip with whatever offering you can afford. All we can offer you in return is our gratitude and prayers. Mass is offered each day for our benefactors. Thank you and God bless you always.

Cordially yours in Christ,
ROBERT J. DWYER
Bishop of Reno

Subscriber's Reply:

There's a mistake somewhere for we are not connected in any way with the Roman Catholic Church, but we and all our children and grandchildren are "Born again" Christians (John 3:3-7; Romans 5:1, etc.). The church where we worship never begs for money from the pulpit or house to house. It's kept up by Spirit-led believers—never by socials, etc. God's program doesn't need unbelievers' money. Our pastor teaches God's Word in a way all can understand. There is one intercessor between God and Man—the Man Christ Jesus (1 Tim. 2:5).

In the Spirit of Love,
Mrs. H.L.K., Portland, Oregon

Trend to Conformity

The recent pronouncement of the Roman Catholic Bishops of the United States decrying the "Trend to Conformity," is interesting not so much because of its significance as because of its inconsistency! They are quoted in a UPI dispatch as denouncing "uniformity of thought and supine loyalty to the Organization"—as constituting "a decaying trend toward group conformity."

These are strange words indeed, coming from men ("227 members of the church hierarchy, including five U.S. Cardinals") who have themselves submitted to "supine loyalty to the Organization." They demand it of

their entire membership and drill it into their children in the parochial schools—even to the extent of uniformity of attire. How then can they consistently condemn a “trend toward conformity” when their own emphasis in education (to use their own words) is “placed on adapting one’s self to the thinking of the group.”

These obedient servants of the Vatican have correctly diagnosed one of the major ills of the U.S.A. (and the entire world) but have failed to recognize their own responsibility in a great measure for its very existence! Unless they themselves insist upon effective and necessary modifications of the canon laws of their Church, making them more consistent with our American ideals of individual responsibility and personal freedom, then they cannot piously disclaim their own contribution to “the marked decline in the force of religious convictions” — and — “the loss of freedom,” which they so belatedly lament and decry. A good

close look at what is happening in Cuba and in several other predominantly Roman Catholic countries should be sufficient to remind us all that if the trend toward conformity (to traditional Roman Catholicism) continues, here in America, then the same sort of violent reaction can also happen here. Communism is the ultimate effect, and not necessarily the cause of reaction!

G.H.C., Jeannette, Pennsylvania

Children Denied New Testament

The Gideons gave a copy of the New Testament, Proverbs, and Psalms to every child in our school here in Montgomery. I had heard from some of the children that the local priest, Father J. G. Going of St. Joseph’s Catholic Church had taken quite a few of these Testaments away from the children. In just a few days after the giving of the Testaments, the priest came into the study of my church where I was working.

He laid an armful of the Testaments on my desk saying, “I took these from the children because they have no use for them. You can do with them as you wish.” I said, “Thank you, Brother, we try our best to live according to them.”

To the best of my knowledge this is about all of the conversation that took place.

Marvin Doolittle,
Montgomery, Louisiana

Enjoyable Magazine

I enjoy your magazine very much. I especially enjoyed the article in your December issue about the Hungarian nun.

I am ten years old and my parents subscribe to your wonderful magazine. I have an aunt that came from Costa Rica. She was a Roman Catholic, but she married in the Lutheran Church and attends there with my uncle.

P.B., Scobey, Montana

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EDITORIAL

STUART P. GARVER



The way of JESUS with a basin

There is a vast difference between brain washing and feet washing. The intents of both are in sharp conflict with each other. The brain washing technique is to fill one's own basin with a whole set of ideas—they may be political, social, scientific, theological—and then, with calculated zeal, proceed to soak the minds of men with those ideas until every contrary thought is purged away. For dissent is the filth no brain washer can tolerate. He feels utter contempt for the man who refuses to consent to his doctrinal authority. Indeed, those refusing to be brain washed must be destroyed. No basin, obviously, is big enough to contain all the thinking of mankind, therefore, those holding contrary

views perpetrate a serious crime against society—they contaminate the "holy waters" of the brain washer.

The way of Jesus with the basin was altogether different. There was nothing vague about the truth He spoke, nothing of the weakness that men discover in the doctrines of our modern brain washer. With unembarrassed dogmaticism He insisted: "Heaven and earth shall pass away, but My words shall never pass away until all be fulfilled." He spoke with unimpeachable infallibility—"which of you convicteth Me of sin!" Yet, nowhere does He attempt to convert dissenters by compulsion. It is not their head but their feet that He washes—an act that brings to mind the words of the Psalmist: "Blessed is the man who walketh not in the counsel of the ungodly." For though a man be given infallible instructions for daily living it does him no good until those instructions are filtered through to his feet. "If any man will do His will he shall know the doctrine" (John 7:17). Jesus, therefore, humbles Himself at a man's feet, girds Himself with a servant's towel to indicate the filth He despises is that of a walk that contradicts the infallible truth He has brought us. He knows if our way is to be prosperous, our delight must be in His *Word*. His infallibility must be coupled with our constancy if the life of faith is to have any meaning for this generation.

The recent surge of publicity given to unity movements among Protestant churches and overtures toward the reunion of Protestants and Catholics make these observations of primary importance. In December of last year, for example, *Christian Century* published an article by the Episcopal Bishop, James A. Pike, in which he declared: "I shall go on doing the best I can to affirm the fact that all baptized Christians who believe in Jesus Christ as Lord and Savior are members of the holy Catholic Church." However, the same article contains many intellectual concepts about "the faith which was once delivered unto the saints," which rob such an affirmation of its ultimate value. About the Trinity, the author wrote: "I see nothing in the Bible, as critically viewed, which supports this particularly weak and unintelligible philosophical organization of the nature of God." Of the virgin birth he says: "While I would not deny the possibility of the miracle, the biblical evidence and the theological implications seem to be in favor of assuming that Joseph was the human

father of Jesus." The *doctrine* of the virgin birth is "the paradox which the myth (of the conception of Jesus) presents so well: Jesus as part of historical process and also as divine interruption in history—a mighty act of God, indeed the Supreme Mighty Act of God."

The confession of faith as expressed in the Apostle's Creed is denuded of any vital conviction when he admits: "There are several phrases in the creed which I cannot affirm as literal prose sentences, but I can certainly sing them—as a kind of war song picturing major convictions in poetic terms . . . Stated in plain prose, I certainly do not believe that Christ 'sitteth on the right hand of the Father.' I feel the same about 'ascended into Heaven.' And the same about 'Conceived by the Holy Ghost, and born of the Virgin Mary.'"

The Bishop's remarks about the Bible reflect the extent of his departure from the historic evangelical Protestant position: "But the church is not under the judgment of the Bible finally, because the Bible is the work of the members of the church, and didn't get gathered except as members of the church finally gathered it . . . the Bible came along as a sort of Reader's Digest anthology. If the Bible is not important as a primary test, it is to use a lawyer's phrase 'the best evidence.'"

In brief, though a man emphatically affirms "all baptized Christians who believe in Christ as Lord and Savior are members of the holy Catholic Church," one must search behind these words to ask if he attaches to such an affirmation the meaning which Christ Himself gave to them. The Word which Christ spoke must be the counsel men follow in their walk with other men. They may not call fire down from heaven to devour those who refuse to accept their doctrinal statements, but neither dare they refuse to submit their formulation to the authority of the Word that was made flesh—to Christ, Himself.

Promoters of Church unity quote with relish the prayer of Christ, saying: "I pray that they all may be one;" but forget that the oneness was carefully defined in the next phrase: "even as We are One." The oneness between Christ and the Holy Trinity broached no

ambiguities of thought or action. "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" (John 5:19). "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (John 12:49). In Christ both head and feet, word and deed, were not only harmoniously coordinated with each other; they were perfectly synchronized with the Tri-unity of Father, Son and Holy Ghost.

The danger of rapprochements between Protestant church groups or between Protestant and Roman Catholic groups lies in what is commonly called "the democratic process." Differences are subordinated to the business of getting on with more immediate details. Stubborn disagreements that cannot be resolved are reduced to the least offensive, best sounding phraseology the council on church unity can devise. Each member is assured he may retain his right to interpret such doctrinal statements according to his own understanding so long as he maintains some semblance of accord with all baptized Christians.

When this process is completed, when differences are resolved or reduced to a minimum and restated in as liberal a manner as possible, no one is completely satisfied with his brother's ideas. Like the two boys in Luke chapter fifteen, reunion enthusiasts rarely give evidence of their reunion with the Father as one holy family. They are still separated brethren with a past history neither one is quite willing to let the other forget. Furthermore, though they are finally brought under one roof there is no guarantee their reunion will contribute substantially to their submission to a Father's great love. Though living in the same house it is doubtful whether the Father's command strikes any more responsive chord of obedience than before the prodigal's unfortunate rupture of the family household. The feet washing that leads one to share his life with Another is still the washing of regeneration all Christian men require to attain true holiness in the one catholic faith.

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of God in Christ, and Patrick made that discovery as a swineherd-slave under the shadow of Slemish in the Braid Valley of Ireland.

—The Rev. C. A. Meldrum
Monaghan, Ireland

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WASHINGTON, D. C.:

ANYTHING OMINOUS?

The sharpest criticism of the President's appointment of his brother as United States Attorney General came from the Republican Senator of Pennsylvania, Hugh Scott. He called it "a little bit ominous." The Senator wanted to know "how will it be possible for the legislative branch to discover what the executive branch is doing if the Attorney General, with the great power of the keys to the jail, is the brother of the President?"

It had been reported previously that the Attorney General's position had been offered to Governor Abraham Ribicoff who turned it down, saying; he did not think it wise to ask "a Jew to be appointed by a Roman Catholic President to handle the civil rights problem in the Protestant south." Whether the appointment of a Roman Catholic Attorney General is anything more than "a little bit ominous" because of the religious complications referred to by Mr. Ribicoff, only time will tell. There can be little doubt, however, that the handling of the religious issue in the campaign was the work of the President's brother. He did make the word "bigot" stick as applied to any opposition to his brother's election. Whether any rancor remains in his heart against those who opposed the President will only be discovered in the conduct of his office. *U. S. News and World Report* claims, Robert Kennedy "wanted the Justice Department and wanted it with an insistent intensity."

In his new position Robert Kennedy wields a power that reaches into every section of the country. He is empowered to appoint federal judges (10 immediate vacancies) about 30 United States attorneys, 600 assistant United States attorneys, 91 United States marshals, and 576 field deputies. What this could mean for the future is reflected in statistical figures contained in a letter which recently crossed my desk.

"Out of the 208 judges in the New York City area, only 13 are Protestant. Of the 34 top appointive administrative jobs in the City, 32 are occupied by Roman Catholics. Among the top 22 officials of the New York City Welfare Department, there is only one Protestant, and he was appointed only a few months ago."

The writer of this letter asks: "Could it be possible that there is a religious test for office in the City of New York?"

What is perhaps more pertinent to our concern about Robert Kennedy's power as Attorney General is his lack of experience and untested abilities. He is a competent organizer, he is acquainted with the labyrinth of Government at Washington, and has worked closely with the President when he was head

of the Senate Labor Rackets Committee. But he is just 35 years old, out of law school in '51 and worked only seven months as a lawyer in the Justice Department. Some real fears persist that his years as chief counselor for the Labor Rackets Committee may have given him a prosecutor's complex, a sort of Joe McCarthy flare for investigation and harassment. The total effect of these observations is one of apprehension over his ability to formulate and apply legal apparatus that will be fair and free of all religious bias.

The Jesuit magazine *America* (January 7, 1961) put it clearly: "What youth on the move must appreciate is the importance of sound judgement together with sincerity in the conduct of their crusades." But this matter of sincerity can be terribly mutilated as shown in the next paragraph when the Jesuit writer quotes Fr. Gustave Weigel, S.J.: "Sincerity proves nothing and sincerity is the one thing that everybody achieves." To which a D. W. Brogan replied: "How true, how timely. Hitler was sincere; so are some Southern Baptists who harassed Senator Kennedy." If sincere Protestants who oppose the Kennedys are automatically classified with the diabolical character of Hitler then certainly there is something far more than "a little bit ominous" in Washington, D. C. But please note that it is a big "if" that we use; pray God it shall never be so!



VATICAN CITY:

ECUMENICITY: PROTESTANT AND ROMAN CATHOLIC

It is essential that Protestants remember the Roman Catholic distinction between an Ecumenical Movement and the Ecumenical Council as conceived by the Vatican. The Ecumenical Movement has for its objective the unity of persons and churches professing the Christian faith. It is primarily a Protestant Movement and emphasizes three points:

1. The existent visible reality among the churches is disunity, an inevitable consequence of human depravity.

2. The Christian churches, however, have a unity because their head and founder, Christ, is one. This invisible unity will be made visible by Christ at the time of His second coming.

3. In pursuit of visible unity, the churches are urged to repent and submit to the guidance of the Holy Spirit through the Scriptures.

The Ecumenical Council, on the other hand, uses the word according

to its strictest etymological sense, namely, as referring to the inhabited world. Used as an adjective to describe the Council, the word signifies the world-wide character of the Council because of the presence of bishops from every corner of the globe. As such, this Council has no reference to those outside the Roman Catholic Church; it is not a Movement and does not carry any overtones of unity aims regarding other churches. It will concern itself with matters pertaining to the welfare of the Roman churches throughout the world. Its primary concern was set forth by Pope John in his *Motu Proprio* establishing the Council Commissions:

1. The growth of the Catholic Faith and the renewal along right lines of discipline to the needs and conditions of the present times.

2. It will be a manifestation of truth, unity, and charity.

3. It will be a manifestation which we hope will be received by those who behold it, but who are

separated from this Apostolic See, as a gentle invitation to seek and find that unity for which Jesus Christ prayed so ardently to His heavenly Father.

The Commissions are made up of cardinals, bishops, and ecclesiastics chosen from different parts of the world. "By this present *Motu Proprio* (Official Note), we make the following disposition."

"Preparatory commissions have been established. If need arises, others can be constituted at our good pleasure. The commissions are as follows:

- (A) The theological commission, whose task it is to weigh questions touching Holy Scripture, sacred traditions, the Faith, and its practices.

- (B) The commission of the bishops and diocesan government.

- (C) The commission for the discipline of the clergy and faithful.

- (D) The commission of religious.

- (E) The commission of discipline of the sacraments.

- (F) Commission of the sacred liturgy.

- (G) The commission of studies and seminaries.

- (H) The commission for the Eastern Churches.

- (I) The commission for the missions.

- (J) The commission of the lay apostolate for all questions having reference to Catholic Action in the religious and social fields."

The Jesuit publication *America* quoting a German source, stressed last October a fourfold grouping of the chief areas of discussion at the Council by these commissions:

"Doctrinal. 1. Elaboration of the dogma on the Church. This subject has had special interest for theologians since the encyclical on the Mystical Body (see *Catholic Mind*, November, 1943). It is directly re-

lated to the problem of church unity.

2. Condemnation of communism and other contemporary errors.

3. Fuller declaration of the principles of Catholic social teaching.

Structural (internal organization).

1. Clarification of the canonical position of the bishops in their own dioceses. The immediate problem is the freedom of the national hier-

archies to deal with pastoral and liturgical problems in the light of local situations.

2. Reorganization of the relations between the bishops and the religious institutes. Exempt orders would be more subject to local ordinaries than before, at least in so far as the exercise of the pastoral ministry is concerned.

3. Definition of the rights and

duties of the laity in the Church. This would include an evaluation of the different forms of the lay apostolate, on the level of both principle and organization.

Pastoral-Liturgical. 1. Formation of the clergy, including post-seminary training.

2. Solution of the problem of the priest-shortage in some regions by the "loan" of priests.

3. Problem of laicism and naturalism in public and private life; remedies against the moral crisis of the age.

4. Liturgical renewal, including continuation of the reform of the breviary and the missal.

5. Reform of the Index. Only in exceptional cases would books be formally placed on the Index of Prohibited Books. Instead, a system of evaluation would be introduced, similar to that employed for movies.

Apostolic. 1. Mass media and their exploitation in the apostolate.

2. Search for new methods of missionary effort.

3. Solution of problems arising from the independence of new states in Asia and Africa, including the creation of a native episcopacy and the relations of the Church to the new regimes."

The same magazine did not expect the Council to discuss Mariology, Church-State relations, war, racism, or marriage legislation. Obviously, the Roman Church feels no pressures from within or without to modify its stand on these subjects. The staff of CHRISTIAN HERITAGE looks for an increased emphasis upon the role of the laity in the work of the Church.



"The Greek New Testament is God's latest word to men," says Arthur M. Ross, professor of New Testament at Faith Theological Seminary.

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"The potency of prayer hath subdued the strength of fire; it hath bridled the rage of lions, hushed anarchy to rest, extinguished wars, appeased the elements, expelled demons, burst the chains of death, expanded the gates of heaven, assuaged diseases, repelled frauds, rescued cities from destruction, stayed the sun in its course, and arrested the progress of the thunderbolt. Prayer is an all-efficient panoply, a treasure undiminished, a mine which is never exhausted, a sky unobscured by clouds, a heaven unruffled by the storm. It is the root, the fountain, the mother of a thousand blessings."

Chrysostom

CHURCH-STATE SEPARATION

and the FUTURE OF CATHOLIC POWER

by Paul Blanshard



We are met here primarily tonight to celebrate the 170th anniversary of our Bill of Rights, 1791-1961: What a miraculous span those figures cover: A little struggling group of ex-colonial states huddled together on the eastern seaboard have now become the world's foremost nation in wealth, in power, and in democratic stability. We have one of the oldest governments in this troubled world. We have the highest standard of living in the world. We have the greatest concentration of successful religions in the world, more Protestants than any other country, more Jews than Israel, and is it possible that we actually have more practicing Roman Catholics than any country in the world, since the nominally Catholic countries are hardly Catholic at all.

When our Protestant forebears founded this country—and incidentally they had almost no Catholic help—they did not have a very clear idea of a tolerant society with the separation of Church and State. They had come mostly from England which had an established church and in nine of our original 13 colonies they themselves set up established

churches. That meant discrimination against other faiths. The Catholics were interested in toleration in Maryland because they were there, and they needed it. The Puritans in New England and the Anglicans in Virginia and the Quakers in Pennsylvania wanted freedom for themselves, but they did not practice disestablishment or tolerance for other faiths. The Baptists in Rhode Island come out best in retrospect, but let's be frank about our Protestant ancestors. They were noble in their ideals but by present standards they were quite bigoted and narrow. They did not give either Catholics or Jews a fair deal. They made freethinkers help to pay the salaries of Congregational preachers as late as 1823.

But when the Revolution had been fought, the leaders of our young Republic made one of the most fateful decisions in history. They looked at the old world and saw that its soil had been stained with blood for many centuries because of religious wars. As Lord Bryce put it, they saw that half the wars of Europe had risen from the rival claims of Church and State. So they said: This must never happen in our world. Under the leadership of James Madison and Thomas Jefferson they wrote two great principles into our Bill of Rights, religious freedom for everybody, and the separation of Church and State. "Congress," they said in the First Amendment, "shall make

no law respecting an establishment of religion or prohibiting the free exercise thereof."

Charter of Religious Liberty

Now that's all they said about religion in the Bill of Rights itself, but tonight I am going to include three other things that together make up the charter of our religious liberties. One of them is Article VI of the Constitution—"no religious test shall ever be required as a qualification to any office or public trust under the United States." And even more important is the Fourteenth Amendment which was not passed until after the Civil War. That brought the principles of religious freedom and the no-establishment of churches down to the level of every town and village in the country. Today every local official must give every person due process of law and the equal protection of the law in matters of religion.

And in this celebration we must also include the Supreme Court's interpretation of the religious clause of the Bill of Rights. After all, in the American way of life the Constitution is what the Supreme Court says it is. If our Supreme Court had decided to give us a cowardly or evasive or biased or sectarian interpretation of religious freedom and separation, we might be as badly off today as those countries of Europe where Church-State union has con-

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fused politics and corrupted religion. It has risen courageously to its highest responsibilities. It has protected the religious neutrality of the American public school, and in that is the central purpose of our (POAU) movement, to support that Court in defending that American tradition.

Now, you will remember that the Court has written a twentieth century Bill of Rights for every citizen in the field of religious freedom and Church-State separation in three great decisions. In the *Everson* bus case in 1947 the judges voted 5 to 4 to allow local option on bus appropriations for parochial schools on the theory that transportation is a safety service to the child and not a direct service to the school. To some of us that seemed like stretching the welfare concept to the breaking point, but the Court did not say we must provide tax support for parochial buses. It left it up to each community to decide the question of payments for itself. Today the great majority of American towns still do not supply bus service for sectarian schools because they consider that an unjustifiable charge on non-Catholic taxpayers. And the Court made it very clear in that bus decision that optional bus expenditures constituted the extreme limit of legitimate appropriations for the children of parochial schools.

Then in the great *McCullom* case in 1948 when an Illinois mother objected to sectarian classes in a public school, the court said by a vote of 8 to 1 that religious instruction inside a public classroom is illegal because it establishes religion. And finally, in the *Zorach* case in 1952 by a vote of 6 to 3 the Court relaxed that rule a little and said you can dismiss children who want religious instruction outside of the public classroom and keep track of the attendance if you do not spend public money in the process.

There is one thing clear in all these three decisions. Religious freedom is absolute for everybody without discrimination, regardless of whether you worship in a ten million dollar cathedral or in the front room of a tiny bungalow. And what is tremendously important in this whole picture, the Supreme Court in those three

decisions built a wall of separation between Church and State to protect the public treasury from all ordinary religious claims. It declared—and this is the law of our country today —“No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion.” So, although we are in many respects the most religious people in the world, religion must be supported privately. In America the Church is the Church, free to preach and teach and influence government by persuasion, and the State is the State inspired by the principles of faith and morality, but never subject to clerical control. We have as Elihu Root once put it, the great American principle of “eternal separation.”

A Great Triumph

What a triumph it has been to keep those principles alive for 170 years in a troubled, feuding, sectarian world. Probably no large nation in the world can equal our record in this respect. Even some of the Protestant Scandinavian countries require a Lutheran king, and England, of course, requires an Anglican queen. Other democratic countries of Europe insist that taxpayers must help support religious schools (which means in effect they must help to support a church in which they may not necessarily believe). In this respect we in America are almost unique. We have something supremely precious. The American brand of the separation of Church and State. Under it every citizen is religiously free and equal.

During those 170 years of religious freedom we have built a public school system open without charge to the children of every creed clear through high school, something that no other nation in the world has done on so grand a scale. We are proud of that school system and of its religious neutrality. Protestants have, on the whole, been true to the concept of the system as a system. With all its faults, I think it is the greatest triumph of non-sectarian education in the history of man. It has become an organic part of our

democracy. It belongs to the American people just as truly as the flag itself and the Bill of Rights.

We are not only proud as Americans of our record of separation of Church and State but we are determined to defend that record.

But why do we need to defend the religious clauses of the Bill of Rights? Who threatens the American policy? The answer is pretty clear. It isn't primarily the Protestant people or the Jewish people or even the Catholic people who threaten our wall of separation between Church and State. Of course, there are some Catholics who follow their bishops blindly, and there are some soft Protestants who would give away our birthright in a sentimental fog of blind-fold tolerance. At least 90 percent of the threats to the religious policies in our Bill of Rights come from just one source, the hierarchy of our largest Church. And the threats come from that hierarchy because its members are appointed and controlled from outside the United States by a pope who is both a political and an ecclesiastical monarch, committed everywhere in the world to a partial union of Church and State. That pope may be a kindly man, and he is very often a saintly man, but his personal qualities are quite irrelevant. It is his absolute power that counts. It was a Catholic historian who said that absolute power corrupts absolutely. And, as Sydney Hook once observed, “Catholicism is the oldest and greatest totalitarian movement in history.” Also, it was a Catholic writer who originally said that Catholicism is the fascist form of Christianity.

Now please note, I did not say that Catholicism itself is fascist, or that the pope himself is a bad man, or that the Catholic people of the United States do not love our country as much as the rest of us. I am talking about a system of power which begins in Rome and stretches to every corner of the globe, a system of power whose controlling policy is to establish Catholic religion in a position of special privilege in connection with the State and to secure the financial support of that State in all its major activities. The Catholic system of power and policy is in fundamental conflict

with the American way of life as expressed in the First Amendment.

Now those are strong words, but I have just recently returned from Spain and I am not inclined to use soft language when I remember what I saw there. Here in the United States, of course, the Jesuits perfume Catholic policy with all the techniques of Madison Avenue until you might think that the Catholic Church invented democracy and freedom.

Charter of Democratic Processes

But let's look at the actual structure and the actual record of that Church. It is pertinent here because all American Catholic policy ultimately comes from one source, Rome, and all important Catholic leaders are chosen in the same place by the same authoritarian system.

Most Catholics as individuals believe in freedom, but the Catholic monarchy itself has no use for democracy in its own system or power. Even its buildings are owned exclusively by one man and his agents. Protestants with all their faults believe in self-government. Every Protestant church in America is controlled in America by a reasonably democratic process. The Protestant people have their own internal Bill of Rights. But the Catholic Church has no such charter. It is still the baldest, most unashamed, most absolute dictatorship in the world. Every priest is chosen by a bishop and every bishop is chosen in Rome. The American Catholic people are not allowed any plenary, representative assembly of any sort. They can never decide the policies of their own church whether it is in the field of birth control or education or marriage or medicine or ultimately the relations of their Church with the State. And many of those decisions which are made for them in Rome go to the very heart of American democracy, depriving them of rightful freedom of choice as free American citizens.

Even the American Catholic Bishops have not been permitted to hold a plenary assembly of their own since 1884. An American bishop who favors democracy in his own church

has no more chance to keep his job than George Washington would have had to become an English earl after he had started the Revolution.

As we look back over the last 170 years, we see that while we were moving toward Church-State separation, the Catholic Church was moving in the opposite direction. It moved away from democracy and the separation of Church and State as surely as America moved toward them. In 1864, seventy-three years after our Bill of Rights, Pius IX in his Syllabus of Errors not only denounced the separation of Church and State as one of "the principal errors" of our time, but he branded as a fatal error the claim that every man has a right freely to choose his own faith. Then, six years later, the Vatican Council was rigged like a Tammany Hall election board and declared that every pope was infallible. The subject bishops made the embarrassing blunder of saying that infallibility was retroactive. That made it rather hard to reconcile the wisdom of Galileo with the contrary statement of a pope that the earth was flat. Of course the Jesuits surmounted that difficulty quite neatly by saying that the pope's statement was unofficial.

And 127 years after our Bill of Rights, in 1918, when the whole western world was adopting self government, a new pope promulgated the Church's Canon Law embalming every item of Catholic dictatorship down to the last comma, without a single concession to self government. In an age when freedom of thought was the very basis of modern society, Catholics were forbidden by Canon 1399 to read any book attacking Catholic doctrine. Thus, the very freedom of mind essential to democracy was repudiated.

Catholic Chiefs of State

Therefore, we have a right to ask, What would America look like if the words of our Bill of Rights were interpreted according to official Catholic desires? To answer that question, we have a right to observe the conditions in Catholic countries. Let's look at the nations which have Catholic political chiefs of state, either presidents, or premiers or both, and

what they do. There are Catholic political chiefs of state today in Austria, Belgium, France, West Germany, the Irish Republic, Italy, Luxembourg, Monaco, the Netherlands, Portugal, Spain, the Philippines, Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, the Dominican Republic, Ecuador, El Salvador, Guatemala, Haiti, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, Uruguay, Venezuela, and the United States.

Now what do those nations have in common? Almost every one except Mexico and the United States has a political ambassador or minister at the Vatican and a political ambassador or minister from the Vatican to its capital. There are today 42 nations which send political ambassadors to Rome and receive political ambassadors in return from Rome. And in nearly all cases the political ambassador from the Vatican, wearing the robes of a bishop, is dean of the political diplomatic corps in the capital where he is assigned. Until recently two of those Vatican political ambassadors were American citizens carrying both Vatican and American passports and clearly violating the double allegiance clauses of the Immigration and Nationality laws. I think it was very wise of President Kennedy to repudiate the idea of a Vatican ambassador quickly.

Today everywhere in the world where the Catholic Church has the power it builds itself into both politics and labor. Today Austria, Italy, Spain, Portugal, France, Belgium, Holland, and the Irish Republic all have Catholic political parties, and in most of the nations of Western Europe today they are the parties in power. They openly and officially practice the partial union of Church and State, and the first plank in the platform of every one of them is public money for Catholic schools.

In many of these Catholic countries, it writes concordats or treaties with the Catholic heads of government. Today Italy, Spain, West Germany, Portugal and certain Latin countries have such political treaties. President Kennedy in his speech at Houston mentioned De Gaulle and Adenauer as Catholic chiefs of state who had observed the rights of non-

Catholics. Not by American standards. Adenauer is head of a religious political party which is 70 percent Catholic. He and his party have gone out of their way to insist on the enforcement of the 1933 Concordat between Hitler and the Vatican which guarantees, no matter what the people in the German states may decide, public money for Catholic schools. When the people of Lower Saxony in 1956 tried to shake off the tax burden of such schools, Adenauer went into court and insisted that the Hitler-Vatican Concordat was higher than German law and that the people of lower Saxony did not have the legal right to discontinue paying local funds to Catholic schools.

And in France De Gaulle has taken an active part in terminating the separation of Church and State which existed in his country from 1905 to 1950. In 1951, under Catholic pressure, the parents of parochial school children received "personal" public grants which were siphoned off as tuition to the parochial schools. Then eight years later in 1959 the cardinals were completely triumphant and secured direct appropriations for their educational system. To me that span of eight years is pretty ominous. Today here in the United States certain Catholic writers are advocating the French 1951 system of tuition payments to Catholic parents. It took the church in France just eight years after winning that tuition plan to get direct financial grants. I predict that if ever we yield on that issue in America, we will go the way of France, which has now lost its most precious possession, the separation of Church and State.

Of course, Ireland and Spain are the most pluperfect Catholic samples. In both of those countries there is no divorce, no birth control, no real public school system, and Catholicism is the official religion of the State. The Irish Republic has no public schools but only Catholic schools, Protestant schools, and Jewish schools, all supported out of tax funds. In Ireland about 95 percent of the children go to Catholic schools paid for by the State, in which every teacher is appointed by the priest and can be discharged

without recourse to expressing any opinion contrary to church dogma.

In Spain democracy is completely suppressed by a Church-State dictatorship operated jointly by Franco and the Vatican—and kept alive by American money. Religious liberty in that country is being directly destroyed by an official 1953 Concordat between Franco and the Pope. And it wasn't written during the Inquisition or the nineteenth century. It wasn't the work of Gregory XV. It was written in 1953 under Pius XII, and it is being kept alive today by John XXIII, who appoints every Catholic bishop in the United States. It was deliberately written in such a way as to discriminate against Protestants and Jews.

Today Spanish Protestant ministers can be fined and imprisoned merely for taking off the police seals from the doors of their own churches—I saw one of them tried in Madrid in a criminal court last year and he was later convicted. And I came back to America with a list of 22 Protestant churches for Spaniards closed by order of Franco's government in collaboration with the Catholic Church, without any formal trial whatever.

No Protestant church for Spaniards can look like a church, nor can any Jewish synagogue look like a synagogue. No Protestant church for Spaniards can bear a cross. No Protestant can operate a seminary or publish its own paper for general circulation. Of course I admit that I visited underground Protestant seminaries and underground Protestant printing plants, financed and operated chiefly by American Baptists who had the courage to risk jail to stand for religious freedom.

No Protestant may hold any high office in Spain or be an officer in the army or a professor in a state university. Every national school must teach the Catholic faith and only the Catholic faith in public classrooms. Officially, no book on the Catholic Index may be published or circulated in the country.

Do you wonder that I am a little skeptical when I hear a Catholic leader declare that the Catholic Church accepts the separation of Church and State? I wish the assurance were true and I know that

millions of sincere Catholics sincerely believe it. But I have seen what Catholic power actually stands for when it is not confronted with a powerful opposition, when its bishops have the backing of a dictator or a Catholic majority. And when I see what Catholic power has done in the nations where it has attained dominion, I know that the picture of a broad tolerant freedom-loving Catholicism which was painted by the Jesuits and the soft Protestants and the cringing editors in the last presidential campaign has no connection with reality.

Of course, there are millions of American Catholics who do not want the policies of Spain established in this country; they love freedom and they accept the separation of Church and State. But they do not appoint the Spanish bishops; the Pope does that. As true Americans they hate tyranny as much as we do. We hate the institutions of tyranny precisely because we honor and esteem the dignity of the men who live in those institutions.

The very word "Protestant" means a protestant against clerical tyranny. If a man is not willing to lodge such a protest he is not worthy to be called a Protestant. That isn't bigotry or hatred; it is the very opposite of bigotry and hatred.

The Real Issue

In a recent issue of *The Atlantic Monthly* a writer calmly announced that the Catholic issue is now resolved. I suppose he meant that the election of a Catholic president ends the religious issue. To my way of thinking, it only intensifies the real issue. Even the temporary religious issue in the last campaign was not what church a candidate attended or whether he had a right to belong to any church and still be President. The Jesuits and even many of the secular editors pretended that that was the issue, but it never was. Scarcely anyone in America believes in an absolute bar against all Catholics in public office. We all support Article VI of the Constitution which forbids a straight religious affiliation test for public office. And President Kennedy was quite right when he said during the campaign that mil-

lions of Catholic Americans could not reasonably be excluded from the White House just because of what happened on the day they were baptized.

The real religious issue was this: Given a candidate of a faith whose hierarchy does not accept or practice the American concept of Church-State separation anywhere in the world, would that candidate accept and conscientiously practice the American plan of Church-State separation? To meet that issue squarely it was necessary to discuss not only the words of the candidate himself but also the policies of the Church to which he belonged. One part of the story was incomplete without the other.

POAU said that because the Catholic Church as a world wide organization stands in its canon law and its papal encyclicals for certain special policies partially uniting Church and State, a Catholic should feel compelled by the very facts of history to confront certain special questions. What about the boycott of public schools ordered by Canon 1374? How about the Catholic bishops' attack on the Constitution in 1948? And how about an American ambassador at the Vatican? These were the three questions that POAU insisted upon; and in my own writings I added a fourth which I thought was just as important: How about birth control and the population explosion?

President Kennedy answered most of these questions quite courageously, although his answer on birth control was muffled, but no more than that of others. We left it to our members to decide how much his pledges really meant. We have printed those pledges in a little leaflet which is available tonight, and the only original thing we have added to the material is one question: "Will He Keep Faith?" All the rest of that leaflet is the work of John F. Kennedy.

What of the Future?

But what of the future? I believe that those of us who face the challenge of Catholic power should admit two facts to begin with, one is cheerful and the other gloomy. The first

is that there has been in recent years a new drift within American Catholicism toward the acceptance of the full gospel of religious freedom. The Vatican has not yet been converted, but millions of American Catholics have been converted. I would be inclined to believe that the freedom part of the Bill of Rights will be safe in a Catholic America even though I believe that the "no-establishment" fact will be in the utmost danger.

The second fact that we must face is more gloomy. Bertrand Russell said many years ago that he thought Catholicism would conquer the United States by the birth rate within fifty years. The drift at the present time is disturbing. The Catholic baptized birth rate is apparently increasing over the non-Catholic rate at a ratio of 36 to 25. That in itself is not so alarming, but the supplementary fact is alarming. The increase in the number of Catholics seems to be almost wholly in those large and impoverished and under-educated households where the parents are controlled in their thinking and their outlook by their narrowly educated priests. So we must face the possibility that our great-grandchildren will live in a predominantly Catholic America, and that the largest segment in the Catholic majority will be steeped in the authoritarian tradition of servility.

There are three great battles upon the horizon in the near future between American democracy and Catholic power. The first is in medicine, the second in taxation and the third in education. In all of these areas Catholic power challenges American tradition.

In medicine the battle is taking place on two fronts, the United Nations and the United States. The world's population is growing so fast that in fifty years at the present rate we may jump from 3 billion to 7 billion. In five hundred years there will be no place to sit down. One Catholic convert has suggested on a CBS television program that we could send the surplus population to other planets. I would favor that plan if it began with Massachusetts and Connecticut. Happily the Connecticut birth control law will be argued before the United States Su-

preme Court next month and unless I miss my guess that Court will rule that the right of birth control is a sacred personal right guaranteed by the Bill of Rights. Certainly sectarian superstitions should not determine our social policies.

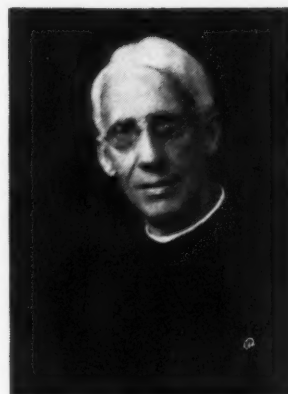
Our second challenge to Catholic power is relatively minor but morally important. It is the gross discrimination in taxation now practiced by our federal government in behalf of religious orders. It amounts to millions a year of your money. If we must have tax exemption, let it be fair and non-discriminatory.

Today a Jesuit chaplain on the army payroll or a Catholic nun teaching even in a public school is not required to pay a nickel of income taxes on salaries, but a Presbyterian chaplain or a Methodist teacher even in a mission mountain school must pay taxes like anybody else. We are going to challenge the Kennedy Administration to change this. Again, in many places in America Catholic religious orders are engaged in commercial enterprises earning millions of dollars in profits for the Church and objecting to paying corporate profit taxes. We believe that no Church of any denomination should engage in competitive commercial enterprise and escape taxes on its profits. We exposed the fact before two Congressional hearings that the Christian Brothers of California, largest brandy manufacturers in America, had refused to pay corporate profit taxes for many years on the ground that their property all belongs to the Pope. Now they have paid up back taxes in the sum of \$490,000, but they are suing the government for a refund of that whole amount in a California Court. The government is fighting back, and if it wins, it will ask the Christian Brothers for an additional back tax of \$1,351,000.

The third and by far the greatest challenge that lies on the horizon in the future is in the field of education. The Catholic Church insists on credally segregated schools and then, having received a free and unconditional invitation to send its children without charge to the schools of all the people, it turns around and asks us to pay the bill
(continued on page 25)

THE ULTIMATE PURPOSE OF THE CHURCH

By G. Campbell Morgan



It is a significant fact that neither in the Book of Acts nor in his Epistles does the Apostle Peter ever use the word "Church." He never used the word in speeches or letters still extant. Yet in his First Epistle there does appear this radiant passage, of which there is none more wonderful, descriptive of the purpose for which the Church exists. Elvet Lewis, a great poet-preacher of Wales, once said that the Apostle Jude had intended to write a treatise on salvation but was prevented and wrote upon another Spirit-given theme. In like manner the Apostle Paul was chosen to write upon the mystery of the Church—a theme one would imagine near to the heart of St. Peter. Nevertheless, in this First Epistle of Peter we discover this marvelous description, rhetorically beautiful, scientifically accurate of the purpose of the Church. He was writing to Jewish converts scattered by persecution; he wrote also to Christians of all ages, for dates are human, principles are eternal.

"Ye are . . . that ye may show forth the excellencies of Him who called you out of darkness into His marvelous light." Words could not be plainer. Why does the Church exist from the standpoint of the mind and purpose of God? "That you may show forth the excellencies of Him. . . ." The Church exists to lead out into visibility something defined as "the excellencies of God."

Lifting Power

I do not know really that it is an improvement upon the old version, yet I think it is a slight improvement—"the praises of God." The word "praises" would rather suggest the result of the things spoken of. "The excellencies of God," suggests facts in God. May I for a moment suggest another word: "That ye may show

forth the virtues of God." That would not be strictly accurate, but it moves toward the interpretation. It is not always a safe thing to do, to interpret merely on the basis of etymology, but we should not neglect etymology. If we feel our way down to the root idea of this word rendered "excellencies," "praises," "virtues," we find it means "lifting power." That may seem to rob the statement of much of its beauty. But it does bring us face to face with one great fact concerning God, to which all facts contribute. *The supreme idea is that the Church exists to reveal to the world the lifting power of God.* The great fact in Deity, the facts which are those of supreme wonder and greatness in the presence of fallen humanity and the ruined race of men—all are employed as the lifting power of God. That is the supreme vocation of the Christian Church in the world today, to reveal to humanity sunk as it is in misery, seeking to find a way out by all sorts of methods of human cleverness but unable to lift itself at all; the Church is called upon to exhibit, to show forth, to bring into clear visibility all that in God which is supreme in the presence of all this human need—the lifting power of God.

But notice next who is charged with the responsibility of thus exhibiting the lifting power of God. The Apostle describes them as "an elect race, a royal priesthood, a holy nation, a people for His own possession." To each of these is granted the privilege of displaying the praises, the lifting power of God, before a world in chaotic confusion.

"An elect race" will exhibit to the world the excellencies of the creative power of God. The "royal priesthood" will exhibit the excellencies of the redeeming power of God. The

"holy nation" will exhibit the excellencies of the government of God. And, lastly, and finally, and inclusively, and exhaustively, a "people God-possessed" will reveal to the world the excellencies of His love. All these things constitute the lifting power of God. How is the world to know these things? The Church is the means through which they are to be revealed.

An Elect Race

"An elect race" exhibits the excellencies of the creative power of God. We cannot stay in the country for any length of time, and revel in the sunlight glory of a day of brightness, or listen to the infinite music of the rain, without seeing everywhere evidences of the creative power of God. Behind every dazzling flower, and every magnificent hillside, and in all the placid beauties of the lakes, the creative power of God is revealed. But the creative power of God is not revealed so perfectly anywhere as in the Christian Church.

In describing the Person of our Lord, Paul says that He is "the Firstborn of all creation." And then, "In Him all things consist. And He is the Head of the body, the Church; Who is the beginning, the Firstborn from the dead" (Col. 1:17, 18).

The word "Firstborn" marks supremacy and finality. The Firstborn of creation, appearing in the wonder of His own personality, superior to the mysteries and marvels and glories and beauties of creation. The Firstborn of creation!

But when Paul had to refer to His relation with the Church, he had to add that thing that marks the difference—"Firstborn from the dead." It is a more marvelous manifestation of

God's creative power to bring life and beauty out of death than even out of the superabounding power and glory of His spoken Word. "God said, Let there be . . . and there was." That is a stupendous exhibition of creative power. Of what power? Christ's. Firstborn! But Christ is the Firstborn from the dead, and the Church of God exhibits the matchless power of God in creation which brings life out of death. "An elect race" reveals that. No angel will ever be able to chant that solo, "He loved me, and gave Himself for me." We can sing that, for out of death we have found life. We show forth that creative excellency of God by being what we are. As believers in Jesus Christ, and sharing His preciousness, we show this excellency of God.

A Royal Priesthood

And so the "royal priesthood" exhibits the excellencies of God in redeeming power. How has this thing come to pass, that out of death this new life is being manifested by the creative power of God? Acting in one way, in redemption! There we bow our heads, for we are in the presence of the Cross with its unfathomable mystery.

I have been trying to do my work for a good many years, and I have found no subject so fascinating and so compelling as the Cross. I think I may say in the presence of my brethren that I have read, so far as I can, every great book that has been written on the Cross, including that which to me is the greatest of all, Dr. Denney's book on "The Death of Christ"; and I have put every one down, and I have said, "Yes, thank God; that is it, so far!" But there is always something beyond, something elusive, some great mystery, some unfathomable wonder.

Do you suppose that after a confession like that I am going to try to interpret it to you now? No! When I see a company of men and women who were lost, and now are found, who were dead and are now alive, passing into the presence of God by regal right ("a royal priesthood"), interceding there, talking with God face to face, without fear, I tell you I know that that Cross, which all human attempts to understand is fool-

ishness, is, nevertheless, the wisdom of God. So the Church exhibits His glory in redemption, in the exercise of its royal priesthood.

A Holy Nation

The "holy nation" exhibits the excellencies of God's government. If the world is to see what it means to be God-governed she must look to the Church. We almost tremble as we say it. The purpose of the Church is that in every member there should be a revelation to the world of what it means to be able to say: "Other lords have had dominion over us; now we know no other Lord but Thee."

In your life and mine, in the life of the Church everywhere, there ought to be—shall I say there is?—a revelation of the beauty, and the beneficence, and the breadth of the government of God, Whose Throne is lifted high. How we thank God that there is a Throne that has never been empty; a Throne that has never trembled; a Throne that has maintained its rule over human affairs, overruling the wrath of men and making it to praise Him. The government of God is to be exhibited in its glory by the "holy nation."

His Own Possession

"A people for His own possession." A people God-indwelt, who go out into the world and reveal the love of God, as it is manifested in their relationships. How one trembles here, because one knows how one has personally failed! Yet what they said of the early Christians was the sign-manual of the fulfilling of their vocation, "See how these Christians love one another!"

It is the love of God shed abroad in the human heart that is to find its manifestation through the Church. In her outlook upon the world, in her activity in the world, in all she says and does, the love of God should be forever shining. That is the purpose of the wondrous Church of God. A race elect; a priesthood royal; a nation holy; a people God-possessed, in order that God may be revealed in all His excellencies.

Let us ask four questions as we close. I am going to answer them for myself; I am not going to answer them for you. And don't you answer

them for your neighbor. Here they are:

How far am I revealing the excellencies of God in creation in my life?

How fully am I exercising the priestly function, the right to the exercise of which is created by my new birth, the kin of Christ as Son of God; how far am I prevailing with man and with God in intercession?

How fully do I reflect the perfection of the government of God, in the way of my behavior in this world?

In what measure do I reveal the love of God, and the compassion of His heart, as I move about in the world?

I propose that you and I should get alone, and shut out parents, wife, child, friend, comrade, and ask those questions.

I remember what a remarkable American journalist once wrote about William Jennings Bryan. He said that he was "an elemental man, lacking preciousness"; a man of elemental strength, he went on to show, who lacked something that welded the elements into consistency and coherence and made them strong. Peter was exactly that, until Christ met him. He was an elemental man, and he lacked preciousness. I am going to employ an Americanism—a great soul ever "slopping over." Jesus met him, and said, "Thou shalt be rock!" He turned him from a shifting, elemental personality into a living stone, precious. What Christ did for Peter must be done for us also. And this is not the same thing as declaring, "Christ is precious to me;" it means far more than that. "Unto you therefore who believe is the preciousness." That is, and I utter it with an overwhelming sense of awe, all the virtues and the victories radiantly revealed in Christ, through Whom God was manifested, are ours; they are at our disposal. Everything that made Him precious goes into making me "worthy of the high calling of God in Christ Jesus." Hallelujah!

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My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____
4. _____	_____	_____	_____	_____

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

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POPE

THE ORGANIZATION OF THE CHURCH OF ROME

CARDINALS
(Papal Senate)

The Roman Curia

Congregations (Departments):

Holy Office, Consistory,
Oriental Church, Religious,
Propagation of the Faith,
Rites, Ceremonial, Extraordi-
nary Ecclesiastical Affairs,
Seminaries and Universities,
and Basilica of St. Peter

Tribunals (Courts):

Penitentiary,
Roman Rota,
Signatura

Offices:

Chancery, Datary,
Apostolic Camera,
Secretariat of State,
Secretariat of Briefs
and Latin Letters

Commissions:

Biblical, Interpretation
of Canon Law, Sacred
Archeology, For the Pro-
tection of Historical
and Artistic Monuments
of the Holy See, Heraldry
of the Papal Court

Papal Diplomatic Corps

Nuncios, Internuncios, and Apostolic Delegates

Ordinary Government

Patriarchs, Primates, Metropolitans —
Archbishops, Bishops, Vicars and Pre-
fects Apostolic, Abbot Primate, Abbots,
Superiors General, Provincials and
Delegates General

Extra-ordinary Government

Diocesan Synods, Provincial and
Plenary Councils

Regular and Secular Clergy

Monsignors, Priests, Monks,
Friars, Teaching and
Hospital Brothers

Nuns and Sisters

The Laity

Organization of the Church Of Rome



by Francis J. Kieda

The Church of Rome possesses a huge ruling body whose impact is felt in every corner of the world. The diagram on the opposite page presents a general outline of the organizational structure of the Roman Catholic hierarchical system.

The ruling body of the Church consists of the Pope, who is assisted by the Cardinals and twelve Sacred Congregations, or permanent ecclesiastical departments, Patriarchs, Archbishops and Bishops; Apostolic Nuncios and Delegates; Vicars and Prefects Apostolic; and certain Abbots and other Prelates.

The Supreme Pontiff, or Pope

The pope heads the organization and his titles indicate his supreme position over the Roman Church. A complete list of these titles follows:

His Holiness the Pope
Bishop of Rome and Vicar
of Jesus Christ,
Successor of St. Peter,
Prince of the Apostles,
Supreme Pontiff
of the Universal Church,
Patriarch of the West,
Primate of Italy,
Archbishop and Metropolitan
of the Roman Province,
Sovereign of Vatican City

The pope rules the entire Church through his Congregations, Tribunals, Offices, and various Commissions. These are indicated in the diagram and are briefly explained below.

The Papal Senate

The cardinals constitute the Supreme Council or Senate of the Roman Catholic Church. They are advisers of the pope, and at his death elect his successor. In early times they were the presbyters attached to the chief churches of Rome.

There are two classes of cardinals,

curial and pastoral. The curial cardinals are actively engaged in the various Roman Congregations (departments) which carry on the government of the entire Church. They act as chairmen of most curial departments, tribunals, and commissions. The pastoral cardinals rule over their respective archdioceses throughout the world, for example, Cardinal Spellman of New York, Cardinal Cushing of Boston, etc.

There are three orders of cardinals: cardinal bishops, cardinal priests, and cardinal deacons. The cardinal bishops cull their title from the Suburban Sees of Rome, viz. Porto and Santa Ruffina, Albano, Palestrina, Sabina, Frascati, Velletri. The cardinal priests possess their titles in virtue of the "Titular Churches," to which they are designated, while the cardinal deacons are appointed to churches that are called "Deaconies."

The Roman Curia

Under the leadership of the supreme pontiff, the central government of the Church of Rome is the responsibility of the Roman Curia, consisting of twelve Sacred Congregations, three Tribunals, and five Offices.

The listing of these twelve congregations together with the function of each gives some idea of the scope of administrative details covered by the papal authority.

The Twelve Congregations

THE CONGREGATION OF THE HOLY OFFICE guards the teaching of faith and morals; passes judgment on heresy, grants indulgences, and is responsible for the Index, a censorship of authors and their books (See

Canon law 247).

THE CONSISTORIAL CONGREGATION prepares for the solemn assembly of the pope and the cardinals, appoints bishops, coadjutor and auxiliary bishops, erects and divides dioceses, and receives and examines the reports of the bishops on the state and condition of their respective dioceses (See Canon law 248).

THE CONGREGATION FOR THE ORIENTAL CHURCH handles any matters pertaining to persons, discipline, and rites of the Oriental Churches. For example, when there is a question of marriages between Catholics of the Latin and the Oriental Rite, or an Oriental Priest celebrating Mass in the church of the Latin Rite, and *vice versa* (See Canon law 257).

THE CONGREGATION OF THE SACRAMENTS enforces all the laws referring to the Sacraments and grants dispensations relating to matrimony.

THE CONGREGATION OF THE COUNCIL exercises universal discipline over the secular clergy and the laity. It oversees the observance of fasts, abstinence, tithes, feasts, sodalities, pious works, catechetical instruction, honorariums for masses, benefices or offices, ecclesiastical property, etc. Everything that pertains to the convocation and approval of Provincial and National Councils and meetings of bishops outside of places subject to the Propaganda of the Faith falls under the jurisdiction of this Congregation (See Canon law 250).

THE CONGREGATION OF THE RELIGIOUS has exclusive jurisdiction over the Religious Orders and congregations and over communities which, even if they have no vows, lead a community life patterned after that of the religious. The government, discipline, studies, goods and proper-

ty, privileges, and dispensations from the common law of the Church (with the exception of the eucharistic fast for the celebration of Holy Mass) are subject to this Congregation (See Canon law 251).

THE CONGREGATION FOR THE PROPAGATION OF THE FAITH extends over all those regions, in which the regular hierarchy has as yet not been constituted, but where the missionary status still obtains (See Canon law 252).

THE CONGREGATION OF RITES has authority to supervise and regulate the sacred rites and ceremonies of the Latin Rite. It grants dispensations from the liturgical laws, bestows insignia to be worn at the sacred functions, and other privileges of honor. The causes of beatification and canonization of saints, and all matters relating to sacred relics, are subject to this congregation (See Canon law 253).

THE CEREMONIAL CONGREGATION arranges for ceremonies in the pontifical chapel, the papal court, and any sacred functions which the cardinals perform outside the papal court. It also decides questions affecting the precedence of the cardinals and of the legates whom the various nations send to the Holy See (See Canon law 254).

THE CONGREGATION FOR EXTRAORDINARY ECCLESIASTICAL AFFAIRS deals only with those matters which are presented by the pope through the Cardinal Secretary of State, especially such matters that refer to civil laws and concordats. The Pontifical Commission for Russia is attached to this Congregation. (See Canon law 255).

THE CONGREGATION OF SEMINARIES AND UNIVERSITIES is responsible for the government, discipline, administration, and studies in the seminaries. It also has jurisdiction over the government and studies in universities and faculties depending on the authority of the Church, including those conducted by the members of any religious order. It approves new universities, grants authority to confer academic degrees, and confers many degrees, itself, on men distinguished for special learning (See Canon law 256).

THE CONGREGATION OF THE

BASILICA OF ST. PETER has charge of matters pertaining to the building and the maintenance of St. Peter's Basilica, Rome, Italy.

Tribunals

It should be noted that these twelve congregations or departments exercise disciplinary authority over the work of the Roman Church. The Tribunals, on the other hand, deal with strictly judicial matters encountered in the conduct of the Church. These four judiciary departments are as follows:

THE SACRED APOSTOLIC PENITENTIARY deals with matters of conscience, both sacramental and non-sacramental. It grants absolutions, dispensations, commutations, sanations (validating marriages), and condonations. It also discusses and decides questions of conscience in cases of excommunication whose absolution can be granted by the pope alone.

THE ROMAN ROTA considers all contentious cases, requiring judicial procedure with trial evidence, civil as well as criminal. In some ways it resembles the Supreme Court of the United States, and like the Supreme Court, it renders decisions in cases appealed from a lower ecclesiastical court. Marriage cases are the chief province of this tribunal. There are fourteen judges attached to the Rota.

THE APOSTOLIC SIGNATURE is the Supreme Tribunal of the Roman Curia. The *Signatura* examines complaints of nullity against a rotal sentence, a demand of restitution against a rotal sentence which has become an adjudicated case. A decision of the Rota may be questioned on technical grounds, therefore, an appeal may be addressed to the Signature.

The Five Offices

The task of expediting the affairs and pronouncements of the Roman hierarchy is the specific responsibility of the five offices. Their efficiency and effectiveness are given the highest rating of managerial excellency in the western world.

THE CHANCERY prepares and dispatches papal Bulls, in particular

those which set up a new diocese or confirm the appointment of a new bishop.

THE DATARY (a term originated from the dating of documents) supervises the conferring of minor benefices directly controlled by the pope.

THE APOSTOLIC CAMERA, or chamber, cares for and administers the property and temporal rights of the Vatican, especially during the period of vacancy.

THE SECRETARIAT OF STATE has become today of immense importance in international diplomacy. It is connected with the Congregation for Extraordinary Ecclesiastical Affairs, advising the pontiff on relations with foreign nations, and assisting in drawing up concordats, or special treaties, involving the rights of the Church of Rome, with other nations.

THE SECRETARIAT OF BRIEFS AND LATIN LETTERS has the function of writing in Latin the acts of the supreme pontiff and maintains the archives of Papal decrees and letters.

Roman Commissions

To the Commissions fall the important work of interpreting the Biblical doctrines, canon laws, archaeological discoveries, etc. It also is responsible for the preservation of the vast works of art and antiquity associated with the Church.

THE BIBLICAL COMMISSION was established to resolve any doubts that may arise with reference to any Biblical questions and interpretation and renders final decisions regarding any disputed portion of Holy Writ.

THE COMMISSION FOR THE INTERPRETATION OF THE CODE OF CANON LAW settles any questions that may arise in connection with the proper understanding of the various canons, especially, when doubts occur about the exact meaning of some law.

THE COMMISSION FOR SACRED ARCHAEOLOGY deals with archaeological discoveries and their preservation for scholarly research.

Papal Diplomatic Corps

The Vatican has appointed diplomats of its own to 58 foreign capitals. These include Nuncios (who must be archbishops) and Internuncios, who

are officially accredited to the nations where they serve and enjoy ambassadorial or ministerial status. Nuncios are deans of the local diplomatic corps. Internuncios are similar to ministers assigned to various countries.

Apostolic Delegates are usually sent to non-Catholic countries. They have no diplomatic status, having but one duty, viz., that of watching over the Church and informing the Vatican. They do not stand in any official relation to the government. Other powers are granted to them by the pope in the form of delegated faculties (See Canon law 267).

Ordinary and Extra-Ordinary Government

What is meant by ordinary government? In its strict Roman Catholic sense it refers to government exercised by a bishop, abbot, or prelate who is called "an ordinary"—because he possesses authority by virtue of his office. Extra-ordinary government is jurisdiction as formulated and exercised through an assembly or synod convened at certain stated periods indicated by canon law. The archbishop or bishop is the only legislator of these synods, the other members have only consultive voice. He also signs the laws passed by the synod, which give them immediate force throughout the diocese (Canon 356, 357, 362).

Regular and Secular Clergy

The protonotaries apostolic, or monsignors, are priests elevated to a higher rank as a token of special honor. However, there are those who perform special duties for the pope.

On the lowest rung of the hierarchical ladder are the priests who are ordained to administer the sacraments of the Church of Rome. They promise to obey their bishops and make an implicit vow of celibacy. Priests belonging to religious orders or congregations pronounce the three vows of chastity, obedience, and poverty and compose the regular clergy, that is, living under a *regula*, or rule.

A monk is a man who takes the vows of religion and binds himself to life in a monastery under an abbot. He may be either a lay brother, en-

gaged in manual work or he may be a priest, devoting most of his time to study and contemplation. Historically, the term "monk" has been rather loosely employed. In the Western or Latin Church, only the Benedictines, Camaldolese, Sylvestrines, Cistercians, Trappists, Catthusians, Olivetans, and Vallombrosans are monks. In the Oriental or Eastern Church, in union with Rome, all members of religious orders are considered monks.

Friars may or may not be priests. The friar differs from the monk in that, though his headquarters is a friary (often loosely called a monastery), his service is in the active ministry. Dominicans, Franciscans, Carmelites, Augustinians, Servites, Trinitarians, etc., are considered friars.

Midway between the clergy and the laity are seminarians, who have embraced the clerical state by the reception of the tonsure (cut or shaven hair in the form of a crown). In English-speaking countries the clergy is exempt from the law of wearing the tonsure. In the rite itself the hair is merely clipped in the form of a cross, no noticeable signs remaining.

There are also separate societies such as teaching brothers, hospital brothers, and societies of women who are called nuns and sisters.

The Laity

The lay people, or faithful as they are dubbed, are allowed to organize associations under the guidance of the Church (See Canon law 684). There are three kinds of association or societies of the faithful, viz., Third Orders Secular, Confraternities, and Pious Unions.

The members of Third Orders Secular (or Secular Tertiaries) strive after Christian perfection, under the guidance of, and in harmony with, the spirit of some existing order (Dominican, Franciscan, etc.) and in a manner compatible with the life and rules laid down by the Roman

authorities (See Canon law 702).

Associations of the faithful erected for the exercise of some work of piety or charity come under the name of Pious Unions; if these associations are established after the manner of an organic body they are known as *Sodalities*. Sodalities which have, moreover, for their purpose the promotion of divine worship (as adoration of the Host) are called Confraternities (See Canon 707). The titles of these Confraternities and Pious Unions are culled from the attributes of God: the mysteries of the Faith, the feasts of our Lord, the Virgin Mary, the Saints, or the work of the society, itself (See Canon law 710). Examples of associations are the Holy Name Society, the St. Vincent de Paul Society, the Confraternity of the Blessed Sacrament, the Sodality of Mary, the Society of the Daughters of St. Francis de Sales (a Pious Union), with a mission branch, known as the Salesian Missionaries of Mary Immaculate, the Confraternity of Christian Doctrine, and many others.

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A Comparison of ROMAN CATHOLIC and PROTESTANT MISSIONS

Hubert Reynhout, Jr., Ed.D.



Numerically Christianity outnumbers in devotees its nearest religious rival, Islam, by more than two to one. In all of Christendom there are roughly calculated to be over 900,000,000 people, one-third the world's population. These millions of Christians are reported to be divided, approximately, into 500,000,000 Roman Catholics, 250,000,000 Protestants, and 150,000,000 members of the Eastern (Orthodox) Churches. Christianity has always, from its inception at Pentecost, been missionary-minded, with a burden to convert outsiders into its fold. The modern missionary effort can be generally viewed from either a Roman Catholic or Protestant perspective, and a comparison of these two proves to be both interesting and informative.

I. A Statistical Comparison

It is extremely interesting to note that the foreign missionary enterprise of both Roman Catholics and Prot-

estants is often defined as that effort by the churches of Europe and North America to convert the peoples of Asia, Africa, and Latin America. Though a vast majority of the population of Latin America is counted by the Roman Catholic Church as Roman Catholic, yet Latin America is also counted as a vast mission field to which Catholic foreign missionaries are being sent in increasingly large numbers. In fact, the *National Catholic Almanac, 1960* says that although 93% of Latin Americans claim to be Catholic, only about 10% actually practice the faith. A comparison of missionary statistics, therefore, includes Asia, Africa, and Latin America for both Roman Catholics and Protestants.

II. A Philosophical Comparison

A Biblical philosophy of missions may readily be obtained from the various records of the Great Commission, and from the rest of the

New Testament as it bears on the fulfillment of this missionary commandment. In brief, the general Biblical position may be summed up as follows:

A. Primary Missionary Objectives

1. The widest possible dissemination of the gospel message.
2. The making of disciples (believers on Christ) among all nations.
3. The establishing of indigenous churches of these disciples.
4. The instructing of disciples and churches in the things of the Lord.

B. Secondary Missionary Objectives

1. Ministering to the physical needs of people (as goods distribution and medical work)
2. Ministering to the intellectual needs (as educational work)
3. Ministering to the social & moral needs (as orphanage and refugee work)
4. Ministering to the economical needs (as agricultural and trade aid)

A purview of both Roman Catholic and Protestant missions seems to indicate that both are devoted to these objectives. Within these ideologies, however, certain other points are of major interest:—

A. Roman Catholicism officially has placed foreign missions in a top-priority place. In "the Bishops' Statement" of 1959, the *National Catholic Almanac, 1960* quotes: "No undertaking, perhaps, is so pleasing to God as this (missionary work

Comparison of Missionaries				
	Total	American	% Men	% Women
Roman Catholics	53,000	7,000	57	43
Protestants	42,000	27,000	40	60

Comparison of Mission Field Christians			
	Total	Latin America	Asia and Africa
Roman Catholics	219,000,000	167,000,000	52,000,000
Protestants	35,000,000	6,000,000	29,000,000

These figures are especially valuable to indicate that while Roman Catholicism is in membership double Protestantism, in missionary effort, apart from the exaggerated figures of Latin America, it is not double. The Protestant missionary enterprise, however much it lacks, proportionately outstrips that of Roman Catholicism, especially in the comparison of American missionaries. It is to be remembered, however, that these Roman Catholic missionaries are unmarried (priests, brothers, sisters) while the Protestant missionary men are nearly all married, and over half the women are therefore wives. This does make a decided difference in the time available for direct missionary work and the costs involved.

abroad, in foreign countries), for it is intimately linked with that duty which binds all—the spreading of God's Kingdom." This is in substance what Protestants generally profess, also, except that the interpretation of "God's Kingdom" radically differs. Within Roman Catholicism, this means the Roman Catholic Church and its organization, while within Protestantism it generally means conversion and subjection to Jesus Christ alone, as Savior and Lord.

- B. Roman Catholicism presents vividly their view of responsibility toward Communism and its growth and influence. For example, again quoting from "the Bishops' Statement," Catholicism teaches:

In regard to Communism, our goal is nothing less than the conversion of the Communist world. . . . Conscious of Christ's example and the infinite power of grace, we pray for the Red persecutors and for the persecuted. We wish no conquest except that of the spirit. . . . Communism can be overcome only by practice of Christian principles. . . . We cannot live as materialists and expect to convert others to our system of freedom and peace under God. . . . We need total dedication to beliefs in God.

Protestantism can do no better than to emulate this goal and prayer and concern. And certainly we do, in articles and books, but too little in our pulpits, homes, and personal lives.

- C. The Roman Catholic Church is putting missions in Latin America first. *The Christian News Report*, September 28, 1960 states:

Latin America Gets Top Priority In Roman Catholic Expansion Plan. The Roman Catholic Church considers Latin America as a No. 1 priority in its mission thinking. In the decade

ahead they plan to put major emphasis on spiritual, educational and material assistance to that part of the world. . . .

This policy is due to several considerations: The Roman Catholic Church feels that "Among the serious problems generally facing the Church in Latin America are an alarming shortage of priests and of vocations to the religious life, a great need for widespread religious instruction and training, the inroads of Protestant proselytism, the influence of Masonry and anti-clericalism . . .," (*The National Catholic Almanac*, 1960); the openness and proximity of Latin American countries; the favorable position Roman Catholicism starts with there, with over 90% of the people already nominally Roman Catholics; and the fear that Communism is making a determined bid to win Latin America.

To Protestants Latin America has more and more become the continent of opportunity, and Protestant missions has indeed rapidly increased there. This should and doubtless will continue, for not only do the pagan Indians but the nominal Roman Catholics need Jesus Christ and His salvation and life purposes.

III. A Methodological Comparison

Both Roman Catholics and Protestants pursue, in general, the same basic missionary methods: preaching, teaching, care of the needy for evangelistic purposes, the establishment of churches and institutions including schools and colleges, dispensaries and hospitals, and orphanages, etc. Roman Catholics have often, notoriously, sought to establish and utilize political influences and pressures in their propagation—frequently to their ultimate hurt—which Protestants have generally refrained from. In the present mission need there are two important methods that should be further analyzed: the training of an indigenous clergy; and the training of lay workers.

- A. In the more recent years of the foreign missionary endeavor, both Roman Catholics and

Protestants have given increasing emphasis to the need for an indigenous clergy, so that the church in every country will have a trained Christian leadership from among their own countrymen. For example, Pope Pius XII is quoted as writing: "One of the most fervent dreams of the Church in recent times (has been) the formation of an indigenous clergy. . . ." And Pope John XXIII, on November 28, 1959, issued his first encyclical on foreign missions, entitled "Princeps Pastorum," which is devoted almost entirely to stressing the need for a native clergy in every country.

These statements can be matched and even exceeded by statements emphasizing the need for a national Christian leadership and hence a need for such training in every country made by scores of Protestant missionary leaders. Yorke Allan's *A Seminary Survey* states: Seminaries and Theological Schools, for the training of a national clergy, in mission field countries, of Roman Catholics number 366, and of Protestants number 202; seminarians and theological students in these institutions of Roman Catholics number 15,324, and of Protestants, 6,194. In these comparisons, Protestant work actually compares very favorably with and proportionately exceeds Roman Catholic work, except for Latin America, where Roman Catholicism numbers 216 institutions and 8,808 students, while Protestantism has 35 institutions and 748 students. All missionary leaders admit that this kind of work needs still more studied emphasis.

- B. The training of lay workers is perhaps, historically, the most neglected need of the church, and that receiving special attention most recently. Protestant churches and missions have given more and more concern to this type of Christian education, recognizing

that herein lies the hope of the extension of the Christian message into all the world and to every creature, to complete the Great Commission. Lately, the Roman Catholic Church is also awakening to this education and work, but with quite a different emphasis than that given by Protestants.

The Roman Catholic Church is beginning to recognize the need to train people for missionary work. The *National Catholic Almanac*, 1960 says:

A significant missionary development in recent years has been the recruiting, training and assignment of lay persons as volunteer workers in home and foreign missions. . . . A meeting to focus national attention on the growing lay missionary movement in the Church was held at Chicago on November 27 and 28 (1959) for priests, educators and interested lay persons. This first National Conference on Lay Missionary Work. . . .

But, and this is highly significant, what is meant by "lay persons" is not people who for their livelihood are engaged in labor, trade, business, or the professions, and who do church work in their spare time, but rather people who are engaged full-time in church work and earn their sustenance from the Church, but who are not clergy, with the sacrament of ordination. The areas in which these lay persons work is partially revealed in the following statement from the *Almanac*:

In 1959, the department of the lay apostolate reported that special movements were increasing their activities in the areas of Christian family life, rural life . . . , the professions, motion pictures, missions, culture, prisons and hospitals.

Cardinal Cushing recently is reported to have emphasized the role of Catholic lay missionaries. "The day when the laymen are outside of the church looking in is over," he declared, predicting that laymen will some day teach theology to students of Catholic colleges and universities. He has proposed paying trained laymen to teach Roman Catholic doctrines throughout the world because

of a shortage of priests. He said he would ask the next ecumenical council in Rome to establish a paid corps of laity to help combat Communism.

This importance given to lay workers in the church is not new to Protestantism. In fact, Protestant missions have always sought to augment the work of their ordained clergy with lay workers, both paid and entirely voluntary. In fact, Roman Catholics recognize this; as Father Schmidlin is quoted as saying:

The fact that the Protestant missions have a still stronger tendency toward ecclesiastical emancipation, and usually realize this aim more rapidly and generally than the Catholic, is not the least factor in their great success in the domain of wide-spread Christianization, and partly offsets the internal difficulties which hamper the Protestant mission organization as such . . . That the Protestant and schismatic missions pursue this object more consistently, and, having less difficulties to overcome, obtain a numerically (but not qualitatively) great success, is well known.

Protestant missionary effort is known to depend to a large degree on the witness and work of lay helpers, those who are gainfully employed otherwise but give spare time to Christian service. To have and make most effective use of such lay workers Protestant missionaries have for a half century been developing Bible schools on the mission field as training centers. There are reported to be about 568 of these Bible schools now operating with various programs over varying time limits, from a year to four years, for the set purpose of preparing a Christian gospel ministry, primarily a lay ministry. There are calculated to be about 2,500 missionaries devoted to this training ministry, giving themselves to train about 23,000 students. Already nearly 100,000 workers, alumni of these schools, are serving the Lord in this Protestant witness. In addition, there are literally hundreds of short-term Bible schools of all shades now being used by Protestant missions to better prepare the voluntary lay workers of the Lord and the church.

This emphasis on lay workers on the mission field who contribute freely their time and service is quite unique to Protestant missions. But it needs still further and greater emphasis. T. B. Maston in *Christianity and World Issues* writes:

An important element in the proper demonstration of the Christian life by individuals is a recovery, in so far as it has been lost, of a sense of divine vocation by Christian laymen. This sense of vocation should include the conviction that every child of God is to minister or to serve. He is to be a witness for Christ, witnessing with his life as well as by word of mouth. There has crept into Protestantism, even in the most democratic churches and denominations, too sharp a distinction between the clergy and the laity. This sharp distinction is not found in the New Testament churches. It may be that some disciples are called to be prophets, pastors, and teachers, but all are called to minister and to witness. "There are many contrasts between current Christianity and that of Christ's day, but the limitation of the ministry to a professional class of men is the most shocking of all these contrasts."

One point more should be made, and that is the very great weight of Roman Catholic missions as compared to that of Protestants because it is so much more centralized and unified. Roman Catholic missions seldom compete with each other, at least outwardly. There is the compelling testimony of working together, for one cause, for one Church.

Such unity will perhaps never be seen in Protestantism; for disunity marks our cause and our efforts. However, all we Protestants can lend tremendous strength to our great missionary testimony if we recognize that we are workers together for the same Lord, and that through comity arrangements and ecumenical accord, so much as we can without compromising on basic principles and truths, we are to work together in faithful and fruitful spiritual co-operation.

Church-State Separation

(continued from page 13)

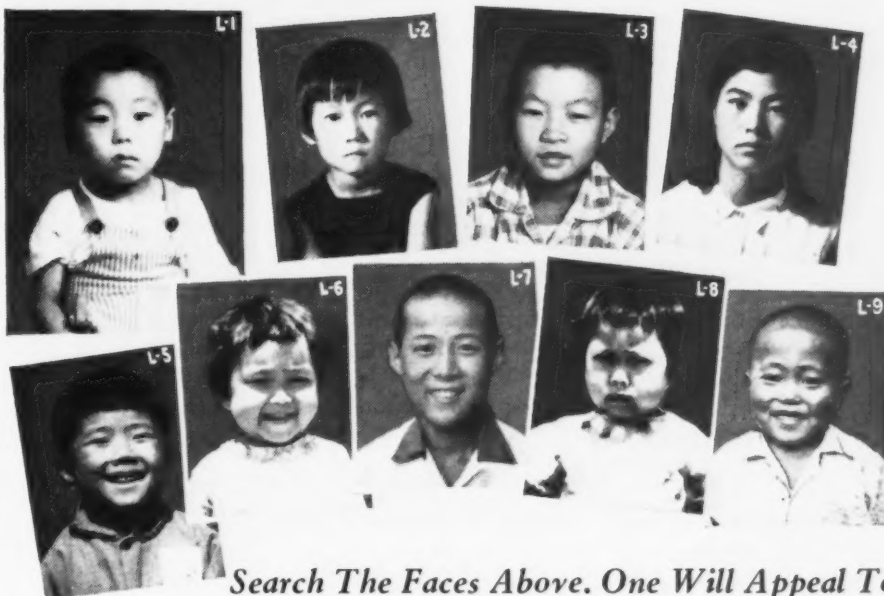
for its own separatism. And it calls our refusal "distributive injustice." We reply: You can't have religious freedom in a society when you compel free citizens to pay to support a creed which they do not endorse.

Now I think that will be the great battle of the future. On that issue the Catholic hierarchy has never yielded voluntarily in a single country in the world, and in this country we will not yield. The lines of battle are already apparent. In the United States today in about 500 communities Catholic religious orders of teaching nuns have captured public schools through Catholic school boards, placed the nuns upon the public payroll and developed a system of marshalling every child across a Catholic Church yard to morning mass. I know because I have personally visited many of these schools in Indiana and Kansas, fourteen of them in Indiana being listed simultaneously in the Catholic school directories as parochial schools and in the public school directories as public schools. And in many of those communities I have found a real reign of moral terror, Protestant parents afraid to go into court for fear of economic boycott, and even Protestant lawyers afraid to defend the Constitution for fear of losing all their Catholic clients. In one town in Indiana the public and the Catholic school systems, both on the public payroll, are only four blocks apart. In one town in Kansas, all within a radius of a few blocks, I have visited two Catholic schools and three public schools, all on the public payroll, all paying lip service to the Constitution!

Yes, the great challenge of Catholic power in the future will be in education. And about the whole educational challenge, I want to say this directly to President Kennedy: Most of us think that you are sincere in saying that you believe the payment of public money to parochial schools is unconstitutional. But we are watching you and if you so much as crook your little finger in the direction of a single public dollar for Catholic schools, you will not return to the White House in 1965.

Bring Joy To One Of These

SPONSOR A KOREAN ORPHAN—YOU CAN FOR ONLY PENNIES A DAY



Search The Faces Above. One Will Appeal To You And Move Your Heart. All Hope For A Loving Sponsor

Experience the blessing your action will bring. For only \$8.00 a month — just 26 pennies a day — you can provide complete care for a boy or girl including school tuition which is not free in Korea. Ask a friend to be a co-sponsor with you — only \$4.00 each monthly — or interest your Sunday School, Bible Class, Youth Group, Ladies Society, etc. Share the thrill of sponsoring these dear orphans.

HEARTBREAKING STORIES ABOUND

You will receive the picture and history of the child that you select and can write and receive letters in reply. Any parcels of toys or clothing you may want to send will be gratefully acknowledged with a letter and a picture.

The story of each child is pitiful. For instance: Kee Hyun, designated L1, never knew his mother. She died when he was born. The neighbors cared for him for three years. His father, a common laborer, could not obtain work to earn a living even for himself. In despair he committed suicide. The neighbors then took Kee Hyun to the Seoul Children's Shelter for temporary care. Shortly after he was received into our HEAVEN'S LOVE ORPHANAGE.

Hundreds of new sponsors are desperately needed right now so we can give loving care and Christian education to our present children and take in many more wandering the streets desolate and hungry. Each orphan is waiting to have a beloved foster "Daddy or Mommie" or big "Brother or Sister." What an opportunity for joy and blessing for YOU! And what a chance to raise up a boy or girl to be a Christian leader in Korea so greatly in need of the Lord and the saving gospel. Write or phone now!

The ESEA, an interdenominational non-profit Missionary Corporation, is caring for over 6,000 orphans, children of lepers and war widows. Over 6 million meals are served annually. Many more children are in desperate need, homeless, ragged, hungry and cold. Help us expand our 71 Homes. Each one is a real Christian institution with Staff and Board members earnest Bible-believing Christians. Children are taught the Bible, Christian songs and earnestly pray. Each child is led to receive Jesus as his personal Saviour.

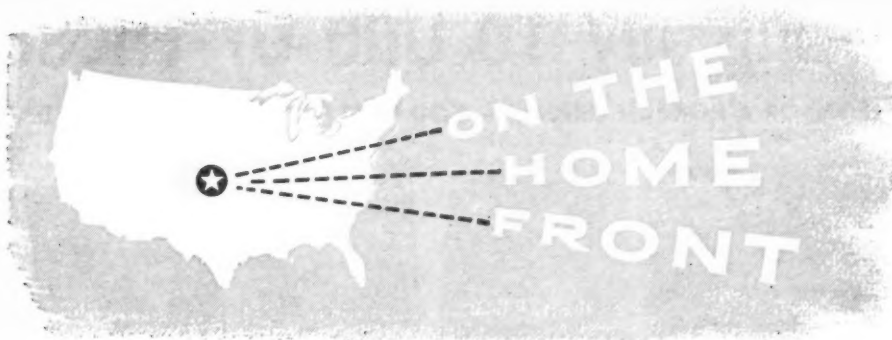
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- ☐ YES I want to sponsor an orphan for one year. My choice is Number. If this child has already been "adopted," I agree to support another whom you will select. With God's help I will send \$8.00 a month to your office. Please let me have my child's name, picture, address and story. I understand I may continue as long as I wish. Enclosed is support for ☐ first month, ☐ full year. SEND FULL PARTICULARS
- ☐ I cannot "adopt" a child but want to help by giving \$.....
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Gifts of any amount are welcome. All gifts and sponsorings are income tax deductible.

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PERSONAL, PLEASE

A recent issue of a Roman Catholic periodical for priests carried a very disparaging article on the work of Christ's Mission severely castigating our former directors and the ex-priests whom we have helped. He described these men as professional apostates whom we had exploited as spectacular conversions to Protestantism. We laid the article aside with a deep sense of sadness and picked up a letter marked "personal." It was written by one of the men whom the Roman Catholic writer labeled a professional apostate. This is what we read:

"Thank you also for running my testimony in CHRISTIAN HERITAGE. Lame and prosaic though it be, may my experience and struggle become a vehicle of God's freeing grace for others suffering from despairing loneliness and spiritual paralysis. Of itself, my experience is of tremendous import to myself alone, for it brought me to Christ. Nevertheless, if only one priest in my former condition were given heart and courage to face REALITY, I would have reaped my hundredfold. My written words alone cannot achieve this, I well realize; the Lord Himself must open the locked doors of understanding for them that seek. This is my morning and evening prayer during this month of January. I can truly say that I have no regrets whatever for having left so much behind, for I have Him that my heart desires. 'Wherefore, if any man is in Christ, he is a new creation; the old things are passed away; behold, they are become new.' " II Cor. 5:17.

Finishing the above paragraph I thanked God for His goodness to this man and began to recall others like him whom God had led to the Home at Sea Cliff. Fourteen men passed before our mind's eye: 4 teaching in high schools and Ivy League colleges, 2 preaching, 5 in business positions, 3 attending Protestant schools, and 1 doing editorial work. We earnestly covet the prayers of all our readers for God's richest blessing upon their lives. They are not professional apostates; they are our brothers in Christ.

WRITERS REQUEST

An author who did many editorial cartoons for CHRISTIAN HERITAGE has asked for help from our readers. He is doing a book on "Why Roman Catholics Leave Their Church." If any former Catholic readers would like to tell the story of their conversion, they should write to the author directly. The name and address: Russell O. Berg, 457 Ninth Street, Brooklyn 15, New York. All information is kept strictly confidential.

DON'T BOTHER!

A New York reader of CHRISTIAN HERITAGE sent us her copy of a circular letter mailed to all the homes in her community bearing these arresting words: "Don't Bother Coming...if you are satisfied with your life and the world, that is! If you are content with graft...corruption, juvenile delinquency, stay right where you are! BUT, if you are tired of life without meaning, if you wonder about 'tomorrow' we welcome you to join your neighbors at our Paulist Mission AND at our Classes for Inquirers. We'll tell you why Christ and His Church has the answers you and all of us seek! You may come once, or attend every evening of the Mission and every class during the following weeks. We think you'll listen, learn, and enjoy." Signed, The Paulist Fathers.

We would appreciate learning from our readers of any organized effort on the part of Protestant pastors to advertise such educational evangelism in their community. The attitude among some churches is simply, "Don't bother!" Where congregations overcome this spirit of indifference toward the work of witnessing to their Roman Catholic neighbors, they will find invaluable help via the CHRISTIAN HERITAGE Correspondence Courses.

'A LAMP TO MINE ANOINTED'

Testimony of Robert Fortier

A ticket to the forbidding "Unknown," that's what I bought on September 29, 1960. True, in my shaking hand I held a passport to Freedom from ecclesiastical authority, a remise from sacerdotal hypocrisy, but alas, it was stamped: *anathema es!* And like that other stamp which had left an indelible mark on my soul, Holy Orders, I felt that this was the seal of my reprobation. For I was surreptitiously slipping through the jealously-guarded portals of Salvation in the Church. Henceforth, I was a marked man: deserter, apostate and renegade. Physically sound and mentally alert, clean-shaven and properly dressed though I was, my dearest relatives and friends would eventually label me immature and unsound, a misfit and derelict. Could I ever give the lie to that verdict? As I stood in Pennsylvania Station on that rainy afternoon, I shivered in a darkness of my own choosing. The comfortable yet unbearably lonely past flickered out like a spent candle; the frightening yet merciful future was a hopeful slit in an otherwise murky sky. My heart thumped loudly as I asked myself: What will become of me?—a fallen priest.

Though hundreds of priests had preceded me in what I considered a dark and ignominious procession from the Church, I could not identify myself with the majority of them. Quite normally, my case seemed unique. In fact, my supposition was that, for the most part, these men's faith had petered out long before their official flight; my faith was still a beacon to me, faint though it was. Some of them had become dulled through the daily routine of discipline and subservience to a dictatorial authority; to me obedience had come rather easily throughout my priestly and religious life. Some had borne their task grudgingly or were quite frankly disgusted with their ministry; my preaching activities were successful and very consoling. Some had been cruelly maligned and maltreated by their superiors; I had received nothing but kindness and compassion from mine. Some had wept in a solitary, friendless monastery; my friends had been genuine and plentiful. Some were blasé; I was still exuberant. In short, apparently my life had been pleasant, secure, warm, and challenging. There was no bitterness in my heart nor rancor toward anyone. To practically everybody, I was a cheerful, well-

integrated padre who gave promise of a fruitful career as a preacher of the Word.

Then why, at thirty three years of age, was I risking the land "of milk and honey," the quietude and peace in the company of the elect for an infamous future among "lost" men? Why, indeed! It took me three long years to gather enough courage to face myself squarely. No longer could I clothe myself in the convenient mantle of mock justice nor pull over my shoulders the cloak of once-vowed celibacy. The mirror faithfully reflected what I was: a man of flesh and blood withering away in vain efforts at sublimation of a human heart made for human love. The lonely and neurotic emptiness of forced celibacy became unbearable to me, for I finally saw that the Roman Catholic Church had ceased to look upon it as a means to identification with Christ, but rather confounded it with holiness. Falsely the Church holds that love for God,—the soul of all true apostolate—requires the brutal immolation of all human love. To me, this is an abomination!

Whereas I cannot claim a place among the majority of former priests who have left for purely doctrinal reasons, I must be counted among the *minority* who rejected the priesthood taking issue with the Church on celibacy. (Notwithstanding what the ecclesiastical authorities insidiously publish as the main cause of defection among Roman Catholic clergymen, namely, "for a woman," I am now convinced that the courageous thinking priest finally chooses Christ in preference to the Church. Avowedly, this makes very poor copy in the ecclesiastical press; the former is so much more sensational.)

I

Thus I arrived at that truly wonderful Christian community where Charity is a living organism and Christ *the* personal reality: "Christ's Mission." Yet, the warmth of the initial greeting and the subsequent marvelous fellowship were not sufficient to warm my shriveled heart, because my hidden baggage from the priesthood had been pride and prejudice. Prejudice against Protestantism which I considered at best an ignoble cult; pride in having been an anointed



THE HOME OF CHRIST'S MISSION

A Symbol of hope;
A source of spiritual strength;
A sanctuary of quietness
and confidence.

of the Lord. Stubbornly I made up my mind first: to resist every effort at conversion; second: to make my stay at the Mission as short as possible.

Faithful to my sincerely dissident views, I bristled at innocent barbs against the Roman Church and struck back, sometimes violently, in her defense. Through force of habit, I stopped my ears to the witnessing of Christians and pretentiously labeled their convictions: platitudinous religious clichés. Adamant about my past, I was shutting myself away from God's actual grace. You see, I was still a priest at heart.

Nevertheless, my spiritual future was of deep concern to me, for in spite of my severance from the priesthood, I still had to cling to the only religious system I knew: that of the Roman Catholic Church. Wayward son that I was, I still attended Sunday Mass and made my daily visit to the Blessed Sacrament, where I sought guidance and comfort. How now could God, Whom I had rejected, be my solace and light? The enormity of my sin pressed me under, yet I snatched at the familiar and cherished rafts of Salvation, especially the Rosary, in a frantic effort at spiritual survival. Still, this dichotomy could not last; I knew it. Nevertheless, this month and a half of wavering allegiance to the faith of my fathers walled me against practical agnosticism and prepared my soul for an irrevocable acceptance of the Lord.

Particularly distasteful to me at this time were the charitable insinuations that I was in need of "conversion" and must become a "Christian." To this I protested either passively, for instance, by abstaining from daily morning devotions at the Mission for weeks on end, or vehemently, as in my private conversations with former priests. I was genuinely indignant at the thought of being pigeon-holed with the heathen who knew nothing of Christ. "I am a Christian," I cried, "and I can prove it!"

Born in an extraordinarily Catholic family, I was baptized three days after my birth. From that moment on, I belonged to the Lord. On her deathbed, my Mother had foretold that I was to become a priest. At that time, I was only three years old and gave

no more promise of a priestly vocation than my three brothers, but as I grew older I was directed to the ministry by various significant factors such as a history of religious service in my family and a thoroughly Catholic upbringing. Four of my Father's sisters were nuns and one of his brothers a priest; on my Mother's side there were also two cousins in the sisterhood. Today, I count at least ten religious among my cherished relatives.

But the truly decisive factor in my religious and priestly vocation was a deeply Catholic education with nuns and priests for teachers. Immediately upon graduation from grammar school, I was received at the Minor Seminary of the Oblates of Mary Immaculate. Although only twelve and a half years old at the time, I was pious, serious, and normally studious. My secret ambition during these first Seminary years was to become a missionary to the Eskimos. This proved to be a velleity partly because of my frail appearance but mostly because I was told that I had certain innate oratorical qualities that would afford me a fruitful preaching career.

In the Major Seminary, my studies improved from year to year as did my apostolic desires, which became more realistic. Passionately, I loved the Church in all its phases: its incense-laden liturgy increased my sense of wonder at the mystery which is God; its rigid and hermetically sealed doctrines gave me a sense of security; its insistence on works gave me a sense of personal accomplishment. My mind and soul were rocked in a complacent sleep of intellectual contentment and unquestioning spiritual faith. Only one shameful reality troubled my self-willed peace and proved that I was a vitalized human being rather than a mere spiritless vegetable: an intense dislike for celibacy as the prime requisite for an effective and holy ministry. My spiritual director, who received my most intimate confidences, replied to my increasing doubts with what proved to be asinine advice: "accept virginity as your cross; bear it courageously like the Master; let this be the challenge you accept for Christ—like a man." Up until my ordination to

the priesthood, my constant retort was: "precisely because I am a man it is utterly foolish of me to play the angel. I rather doubt that Holy Orders will change me significantly; I will most likely remain a man." But for a seminarian to admit to being a man is like confessing to a crime, for the Roman Church places the priesthood upon so high a pedestal that it is supposed to be beyond the reach of the tides of passion. So, angel or not, I loved Christ enough to bruise my heart in order to be fit for His service.

However, how amazed I was, in June of 1953, when I was anointed, at the tremendous change that was wrought in me by the Divine Priest. Truly, I was "a priest forever after the order of Melchisedec" (Heb. 7:21), "clothed in righteousness" (Ps. 132:9), and "obedient to the faith" (Acts 6:7). Inebriated by the power of God, I claimed with John that, as a priest, I "would reign with Christ for a thousand years" (Rev. 20:6).

Into the active ministry I brought an ardent fervor and impetuous zeal. Parochial work in one of the largest parishes in Massachusetts filled my days to the brim with spiritual and social activity especially among children. But I longed for a full-time preaching ministry which was given me within one year of my ordination. So, throughout New England and the Province of Québec I preached the Word for six years, laboring unstintingly in a ministry blessed by God with much success.

Naturally, in these ceaseless preaching activities, I encountered hundreds of priests and know whereof I speak when I assert that theirs is a hard, thankless, and lonely lot. Holy as many of them were, their chill loneliness and heart-rending frustrations depressed me no end. Then it was that my past doubts recurred more intensely than ever. Something drastic had to be done, otherwise I would take to the same inevitable escapes from inhuman boredom that these one-time generous men of God reverted to: immoderate smoking and drinking, incessant card games and gambling, over-indulgence in the finest foods and—worse still. I was fast becoming worldly and, sooner or later, would surely join this pitiful club. Suddenly, my course became

frightfully clear: I must leave the priesthood before it is too late.

The road to liberation was bitterly long and lonely, for no fellow-priest could guide me judiciously to freedom. For this I had to rely solely on God. In April of this year, He spoke to me in the pages of a single issue of "Christian Heritage" magazine. For the first time in years there was a ray of hope which proved to be a beacon guiding me not only to liberty from my oppressive vows but to my merciful Savior Himself.

II

Thus ended the first phase of my evolution to Christ. Although at first I did not question my "christianity"—born in the faith, baptized, confirmed, vowed to God in the religious state and admitted to His discipleship as a priest of the All-High—in time I began to analyze my relationship to Christ. Was it even slightly possible that, in spite of my ritualistic and formalistic religious formation and activity I was *not* a true believer and follower of the real Christ? Were my ways errant and vain in pursuit of holiness? In sum, was I a dead member in the Christian community? If so, there was no more pressing problem than to let Christ accomplish a spiritual rebirth within my soul. Disquiet and anxiety were Christ's first shafts of light within me. From then on, it was only a question of time before Christ's grace would possess me: "For with thee is the fountain of life: in thy light shall we see light" (Ps. 36:9).

In the meantime, I put God in the background and sought my own selfish ends. Foremost in my mind was the foolish anxiety for material accomplishment and financial security. All the job opportunities that I anticipated did not materialize. This was mysterious to me, for I was normal in every respect and could have held down a job as well as the next fellow. Then why were all doors closed in my face? Had it not been for my sinful pride, I would have realized much sooner that only one door mattered: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9).

When, finally, I did look to Christ for salvation, the scales fell from my

eyes and my foot became unshaking. The patient and merciful God had hastened my faltering steps and beckoned me to accept Him anew with a fresh heart and soul washed clean. The old garments of my doubts and fears were thrown aside; henceforth, I would forever rejoice with Isaiah: "my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isa. 6:10).

Since God's mysterious pursuit of a soul always includes the instrumentality of fellow human beings, it is fitting that I mention my deepest gratitude to all those responsible for leading me to the Lord. Without the help, understanding and patient guidance of the managing staff of "Christ's Mission" I could not have been saved. Without the Christian example and loving fellowship of the working staff at "Christ's Mission" I would still be a misfit former priest, unable to come to grips either with myself or with God. Without the comforting companionship and spiritual stimulation of the wonderful group of former priests at the Home, my rehabilitation would still bewilder me. Without the prayerful assistance and sound teaching of the Plymouth Brethren in the Sea Cliff Chapel, my tortured soul would not have found the Lord so quickly or with such assurance, for it was there that I saw the Light.

Were I to try to pinpoint the actual moment of my "conversion," I would have to cite two coordinated Sunday instructions in the Sea Cliff Chapel: one on the Prodigal Son, and the other on Chapter 53 of Isaiah. In these teachings Christ appeared to me as the Savior of my soul and bathed me in His vitalizing Light. How could I reject Him? Now "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Now I know that there is but one road open to me: an active witnessing for Christ in the best way I know how, in the ministry of the Lord. Has He not promised that He would be a "lamp to mine anointed?" While in the Catholic priesthood that lamp had been hidden under a bushel, now it shone forth in its true brightness to reveal the true features of my Lord and Savior!

2

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Pope Addresses Diplomatic Corps in Vatican

Pope John XXIII extended his good wishes to the Diplomatic Corps accredited to the Vatican and expressed the hope 1961 would be "a year of peace, grace and blessing."

Twenty-eight ambassadors and seven ministers plenipotentiary gathered at the Vatican to present their regards. Their spokesman was Ambassador Joseph Kripp of Austria, dean of the diplomatic corps.

In reply, the Pope announced plans to issue an encyclical letter on the seventieth anniversary of the *Rerum Novarum* encyclical by Pope Leo XIII.

Rerum Novarum (Of New Things) was Pope Leo's answer to Karl Marx and is still thought to contain the fundamental doctrine of the Roman Catholic Church on social justice and economic problems.

"We have the right to fear nothing and to trust to God's help, while keeping a firm faith, invincible optimism, and a heart open to the sincere effusions of human and Christian Brotherhood," the Pope declared.

— *New York Times*, December 30, 1960

Priest Bequeaths \$90,000 to Federal Government

The Federal Government has been named heir to about \$90,000 in a will by an Irish-born Catholic priest, the United States Attorney's office announced on December 29, 1960.

Monsignor Michael J. Macken, who died Feb. 9, 1958, at the age of 82, had been pastor at St. Clara's Church in Clarendon, Pennsylvania, for nearly 30 years, amassing his funds through investments in government bonds and securities.

The will said the Federal Government was the principal beneficiary "in grateful acknowledgment of the opportunity to prosper both spiritually and materially which this great country has afforded me and the members of my religion and nationality."

— *New York Daily News*, December 30, 1960

Pope Is Named Honorary Citizen

The Supreme Pontiff of the Roman Catholic Church, Pope John XXIII, is an honorary citizen of the city of Saginaw, Michigan.

Councilman Snyder, who had an audience with the Pope on August 10, 1960, told the City Council that he had transmitted to Pope John documents conferring honorary citizenship.

The following is the reply sent to Snyder from the Vatican City: "The Secretariat of State of His Holiness is directed to communicate that the Pope, benevolently grateful for the message of good wishes addressed to Him and for the document declaring Him an honorary citizen of Saginaw, invokes upon the City Government of Saginaw and upon its citizens an abundance of heavenly graces and favors."

— *Saginaw News*, August 28, 1960

• *Editor's Note: Is Saginaw the first United States city to make the Pope an honorary citizen? We are curious.*

R. C. Archbishop Urges Aid to All Pupils

Archbishop Karl J. Alter of Cincinnati, Ohio, addressing 850 delegates to the biennial convention of the Cincinnati Archdiocesan Council of Catholic Men, declared that Catholic laymen must persuade the general community that their arguments for public assistance in sending their children to Catholic schools are just.

"We don't want any direct subsidy to Church or school," he continued, "but we don't object to parents receiving aid to the extent of the cost of educating the children in public schools."

The Prelate asked: "Why shouldn't the school board give the money to the parents to pay to the school of their choice?" Then he added that it is "up to the laity" to "educate the community to the justice of this position."

The Archbishop stressed that U. S. Catholics support the public school system. If public schools didn't exist, "We'd have to create them," he said.

In order to correct misunderstandings about the Church and achieve effective public relations, Catholic laymen "must carry more weight in civic community activities," he declared.

"We must carry our share of community responsibility in programs of relief and charity and social welfare," he stated. "We cannot be living in an exclusive enclave of our own."

(NC)

Controversy Over Anti-Catholic Remarks

In Boerne, Texas, Harry Benson, a junior high school teacher, was dismissed by the school board's action, for allegedly making anti-Catholic remarks.

When interviewed, Mr. Benson flatly denied that he had ever declared, "Once you have a Catholic president, the country becomes corrupt."

This remark was incorrectly attributed to him in newspaper accounts of the controversy, according to Mr. Benson, who denied discussing the religious issue of the presidential election until two days after the election.

Asked by some students about the election, he said that he wanted to give them an intelligent answer, pointing out to them what the United States Constitution stated. Mr. Benson said that "if that constitutes criticism of the Catholic Church, then let it be, because the Catholic Church and the history of that Church are directly opposed to the principle of separation of Church and State and the public education anyway."

—AP and NC

Freedom of Speech Banned

Rev. Robert P. Dugan, Jr., pastor of the True Memorial Baptist Church, Rochester, New Hampshire, has been barred from broadcasting over radio station WWNH of that city, at least for a time, because he presented over the air a Protestant interpretation of Matthew 16:13-20. The passage contains the famous verse, "Thou art Peter and upon this rock I will build my church." Also the equally famous confession of Peter: "Thou art the Christ, the Son of the Living God."

Catholics claim that Peter was the rock and that the church was built on him as the first Pope. Most Protestants say that Peter's confession was the rock and that the church is built on this. Supposing he was in a free country, Mr. Dugan in one of a series of radio sermons gave the Protestant interpretation in his broadcast on September 11th (1960). Before long a carefully organized phone-call campaign was under way. The station was pressured in all the usual ways and finally capitulated to the bigots. Mr. Dugan was informed that his preaching of the Protestant doctrine over the air violated the station's "trust" since he had chosen a "controversial" subject. Dr. Dugan vainly pleaded that his sermon had not been anti-Catholic, only pro-Protestant. He stated that if he were not free to preach such a Protestant doctrine then every Protestant church might as well close its doors.

The editors of the Manchester *Union Leader* sided squarely with the station. Their disturbing comment: "WWNH has only done what any other radio station would do under similar circumstances."

—*Church and State*, 1960

Catholic Chaplains in 24 U. S. Ports

According to the annual report of the National Catholic Apostleship of the Sea Conference made to the U. S. Bishops meeting in Washington, D. C., during the month of November of the past year, forty-three priests are now serving as port chaplains in the United States, a gain of seven over 1959. They are ministering in 24 ports of the Atlantic, Pacific, and Gulf Coasts and on the Great Lakes. The report added that nearly all of the priests are part time chap-

lains, having regular parish or diocesan work as their primary responsibility.

Catholic maritime clubs are operated in six ports: Mobile, Alabama; Seattle, Washington; San Pedro, California; New Orleans, San Francisco, and Wilmington, Calif.

—*The Register*, November 20, 1960

Public Tuition Lost by Parochial Schools

The Vermont Supreme Court affirmed on January 3 a lower court decree that had declared that payment of public tax funds as tuition to Roman Catholic parochial schools violated the Vermont Constitution and the First Amendment of the United States Constitution.

In an unanimous opinion, the court upheld the petition of C. Raymond Swart of South Burlington against the South Burlington School District.

The lower court ruled that the doctrine of separation of Church and State was abridged by the payment of tuition fees to two parochial schools by the school district.

South Burlington maintains no public high schools. It pays tuition to neighboring schools, several of which are sectarian. The court's decision would presumably establish a precedent for other towns.

Mr. Swart's attorney, Governor-elect F. Ray Keyser, argued that his client "was being required by taxation to erect and support a place of worship contrary to the dictates of his conscience."

Religious instruction at the two schools is mandatory for Catholic pupils but not for non-Catholics.

The school district contended that the tuition payments did not constitute support of a religious institution and any benefits received by the Catholic church were "purely incidental."

—*New York Times*, January 4, 1961

Cardinal Collects Thirty-Five Million Dollars

In the middle of December, 1960, Cardinal Spellman announced at a "victory rally" in Madison Square Garden, New York City, that subscriptions amounting to \$35,399,180 toward the Cardinal's Campaign Fund had been pledged.

The Cardinal's Campaign was the largest single project in terms of fund-raising and of construction in the history of the Roman Catholic Archdiocese of New York. The original minimum goal of the campaign was set at \$25 million.

The money raised during the campaign was destined for three purposes: The construction of a new seminary in Central Valley, N. Y.; a high school expansion program to provide facilities for 5,000 students; and replenishment of the education fund of the archdiocese to permit the construction of future Catholic high schools.

—*New York World-Telegram*, December 16, 1960

A Concordat for The Philippines?

What is the position of the Roman Catholic Church in the Constitution of the Philippines?

The question was answered last August 28 when the Rev. Fr. Nicholas L. Rosal, S.T.B., spoke on the "Position of the Church in the Philippine Constitution," second of a series of Pax Romana cultural conferences. The Very Rev. Fr. Jesus Castañon, O.P., Rector Magnificus, honored the conference with his presence.

Everything was hushed at the conference hall when the Pax Romana Moderator, Rev. Fr. Francisco Mendoza, O.P., began the opening prayers at 9:30 A.M.

Dividing his topic into two parts, Fr. Rosal first explained the meaning of the constitutional provision found in Article II and the position it gives to the Catholic Church.

"The provision," Fr. Rosal said, "contains several clauses which embody three important principles: that the state professes no religion (separation of Church and State); that the state treats all religions equally (equality of religions); and that the state proclaims freedom of conscience."

The speaker elucidated that "the so-called separation of Church and State enjoins the state from setting up a Church, participating openly or secretly in the affairs of any religious groups, requiring a religious test and giving financial aid to all or any religions."

SEPARATION — "Under the principle of separation," Fr. Rosal stressed, "it is made to understand that the Catholic Church in the Philippines cannot be the State Religion. It is not entitled to financial support from the government nor does it have a right to expect official participation of public officials in its religious ceremonies nor demand from the state that a person be given office because of his Catholic convictions."

"Under the principle of 'equality of religions,'" the speaker continued, "the Catholic Religion is not better than any other religion because all religions are equal." "By the principle of freedom of conscience," he continued, "man's relation to his God was made no concern of the State. He can worship as he pleases."

APPRAISAL — Going to the most important part of the talk, the appraisal of the Church's position, Fr. Rosal considered the provision as a doctrine (thesis) and as an application to the conditions of the country (hypothesis). He said:

"As a doctrine, the provision runs counter to papal teachings and as an application, it does not meet the conditions of our country. Absolute separation of Church and State infers great injury to God for the state fails to recognize God as the creator of society and the individual. It disregards the ultimate end of the state to help the citizen prepare for his last end and denies the natural order established by God at the same time bring about evil effects to citizens and society."

AGAINST GOD'S WILL — Speaking against the equality of religions, Fr. Rosal pointed out that the "principle" is obviously against the will of God, as it

implies that all religions are equally good or equally bad. So is the absolute freedom of conscience which "leaves the citizen to be the guide unto himself." Fr. Rosal explained that under that principle "man is lessened from the divine objective norm whereby he is made to discern objectively good from evil, virtue from crime."

The separation of Church and State, according to the priest, disregards the rights of the pre-existing Church. "It could not be for the peace of the Filipinos to take away their Religion which was the strongest bond of unity among them."

RETURN TO CHRIST — Fr. Rosal ended his discourse with an appeal to return to Christ through more benevolent laws to His religion. He said: "The Church and State can come together to agree on some points affecting the welfare of the immense majority of Filipinos. Such an agreement is called a Concordat. Under the present attitude of our constitution, such an agreement would not be allowed. But the attitude of our Catholic population, our historical background, our desire for good, the rights of God must prevail."

ACTIONISTS — The traditional open forum followed which witnessed a lively discussion between the speaker and the audience. It was the general feeling of all those participating in the discussion that only a Concordat would pave the way for the principles enunciated by the speaker, Fr. Rosal of the Pax Romana cultural conferences. Prominent among those present in the conference were members of the Catholic Student Actionists of the Archdiocese of Manila. The day also marked the induction of the Archdiocesan Central Council, the Councils of College Men and Women, of High School boys and girls, and presidents and officers of school central councils at the Manila Cathedral. His Eminence Rufino J. Cardinal Santos, D.D., Archbishop of Manila, presided over the induction rites after which he delivered a brief message to the Catholic Actionists. Participating in the induction rites were forty men and fifty women delegates from the University of San Tomas Pax Romana led by the Moderator, Rev. Fr. Francisco Mendoza, O.P. (The Order of St. Dominic, or Order of Preachers). There was a note of unity and oneness as each member joined in approving the appeal of all the Pax Romana delegates to push forward the position of the Roman Catholic Church in the Constitution of the Philippines.

From Eustaquio Ramientos, Jr., Editor of the *Crusader*, Philippine Islands

"But knowing their craftiness, Jesus said to them . . . render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's."

Luke 20:23, 24
Confraternity Version

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